The Churchman.

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DAILY SERVICE.

"BLESSED are they that dwell in Thy house: they will be alway praising Thee. They will go from strength to strength; and unto the God of gods appeareth every one of them in Zion."—Psalm lxxxiv: 4, 7.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH.......................At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH............................ " 8 "
ST. LUKE'S CHURCH. [Sundays included].... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
ST. CLEMENT'S CHURCH........................ " 9 A. M.
CALVARY CHURCH............................ " 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION.................. " 9 "
CHURCH OF THE HOLY COMMUNION...... " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A. M.
CHURCH OF THE CRUCIFIXION..................... " 8 A. M.

Calendar for December.

17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

Poetry.

For the Churchman.

A WALK AMONG THE GRAVES OF MEMORY'S BURIED THINGS.

GRAVES of the silent dead,
Ye echo to the tread
Of a lone, mourning man;
They were my friends of yore:
Sweet company they bore
To me when life began.

I wander here, alone,
To seek if faithful stone
Is set by every grave;
And to call up again
Thoughts, cherish'd not in vain,
They to my young soul gave.

Your's first I call, dear Hopes,
Seen on the sunny slopes,
Where as a child I lay;
Or that, by winding brook,
My loitering steps o'ertook,
In the long summer day.

There was no sound of man;
My free soul forward ran
Among the coming years.
I felt the breath of fame:
I heard aloud my name—
My eyes were nigh to tears.

Glad Hopes! Ye gave me then
What long, late toil to men
Brings only withering:
I pluck'd, with childish gripe,
The fruit, ere it was ripe,
But it was mine in spring.

Sweet, sweet, sad Hopes! what now
Is left upon the bough
Of flower, or fruit, or leaf?
And yet, why mourn, if ye
So early gave to me
Thoughts, fair and bright, though brief?

And if they were but vain,
They come no more again,
To make me loiter here;
The work that God has set,
It has the long days yet,
And brightest of the year.

Feelings of childhood's time!
That stretched about to climb
On all that stood around!
Whose twining grasp was laid,
In sunshine and in shade,
Tireless, on all it found—

Whose hold was often flung
From that whereon ye clung—
Yet would not long be free:
By your fond instinct taught,
I thought (true childhood's thought,)
That all were kin to me.

Amid the boys' loud band
I seem again to stand;
Again, quick-voiced and glad,
Feelings more great and strong
Than to child's sports belong,
In those young days we had.

I look once more to see,
As at the chestnut tree,
Where the far voices died,
The pleasant thoughts that played
Beneath that pleasant shade,
In troops on every side.

That human Brotherhood,
Mingling in every mood,
Made this our life so great:
The mystic, awful bond,
Still urged me forth, beyond
Myself, to feel my fate.

One of so many more,
Whom life was laid before,
Full of mysterious things;
Where every human soul,
To the great common whole,
Its lore and insight brings.

Yet has my chief work been
Rather to make me clean,
As he must be that will
Go forth 'mid throwing men,
And stretch his forward ken
Onward and upward still.

No more, no more I call!
Cool, solemn shadows, fall
Down on my open mind!
For this I wandered here—
For this I called you near,
Thoughts of things long resign'd.

They will be raised one day,
And throng about the way
Of the old dying man;
Hopes, feelings, joys, that smiled
Upon him when a child,
And o'er the bright scenes ran.

Children, in summer's eve,
Do pluck the old man's sleeve,
And clamber up his knee,
Or draw him by the hand
To where their playthings stand,
Or their sweet sports to see.

Thus will these come once more
To lead him gently o'er
The scenes loved long ago;
And in his eldest days,
All childhood's long-left ways
Make him again to know.

NEWARK. R. T. P. L.

Communications.

For the Churchman.

It is the part of sound philosophy to base all its reasonings on truth, and to indulge in none which carry it beyond the bounds prescribed by truth—its own immediate teaching, its fair inferences, and its manifest analogies. Within these bounds, conclusions may be enforced, probabilities urged, and imagination indulged. There is a class of philosophers, so called, whose disregard for this essential law of sound reasoning, speaks the fundamental defect of their system, and the consequent unsubstantialness of the theories, and delusion of the views, connected with it. I refer to infidels—those who reject the religion of the Bible, as an imposture. Their mode of attacking the Christian religion consists generally in first framing to themselves a certain system—or rather a certain combination—of religious principles and views—such as appears to them most suitable; and then opposing the Gospel, because it does not square with this their religion: or they fix upon here and there a miracle, or other matter of Scripture-record, and denounce it as impossible, improbable, ridiculous, or otherwise obnoxious to their objections. There is an historical fact lying at the very foundation of the records of Christianity, which they are evidently afraid to encounter. It is, that the Christian religion, though opposed to the learning, the deeply-rooted superstitions, the strong civil power, the favorite popular indulgences and vices, and the predominant social influence, of gentilism; to the tenacious bigotry, the eminently self-serving corruptions, and the sharp jealousies, of judaism; and to the secular interests of both; gained its first stronghold upon the world, in a very short period of time, and under auspices, in both its Founder, and His companions and coadjutors, the reverse of those adapted, on all the ordinary principles which have ever been known to influence men and move the world, to secure its success.

This is a point from the full consideration of which, as the light of history clearly reveals it, infidelity must not be let off. If it has belonging to it any portion of the philosophy which it claims, it must show, and make clear to honest inquirers, how such a system as Christianity was in its inception, introduced into the world, as the world then was, and by such men, and men so circumstanced in the world, as Jesus Christ and his apostles, could take the hold, and make the progress, which it did, in an opposing community. We desire that they be herein guided by profane history, and by the New Testament, and early Christian writers, only so far as the authority of opponents strengthens theirs. There are probably such men in Christian lands, as really honest unbelievers, or rather doubters, respecting Christianity. They cannot object to this process: on sound philosophical principles, it is required to be the starting point of all their reasonings concerning Christianity. Let it be honestly and faithfully pursued; and the Christian sees plainly that the result must be proof that Christianity had God's arm to support it, and give it success; and therefore God's teaching to give it being and form: for every truly reasonable man will thus be brought to own, with the wise and learned Gamaliel, that if this counsel and work was of man, it must have come to nought; and that it was not overthrown because it was of God: he will see with St. Paul, that the foolish things of the world confounded the wise; and the weak things of the world confounded the things which were mighty; and base things of the world, and things which were despised, and things which were not, brought to nought things that were,—simply because GOD HAD CHOSEN THEM.

There is another use to be made of the fact that the apostles and first preachers of the Gospel were generally taken from among men of humble standing, and very limited intellectual advantages. This would not have been the case, if Christianity were but a department of moral and intellectual philosophy, in which, from certain great principles made clear to the understanding, a system was to be reasoned out, and adopted because of its congeniality with rational views of truth and duty; and to be fitted to various places, times, and circumstances, by such adaptations of principles and precepts as, to free and intelligent and learned inquiry, may seem most rational and fitting. But "the wise, the scribe, the disputer of this world," who might do the rationalist's service to Christianity, were overlooked by its Founder; and He chose for His co workers those whose minds, little pre-occupied by literature, unwarped by ingenious and learned speculations, were characterized by the honest and unsophisticated simplicity, which rendered them meet recipients of that teaching which placed the truth in their hearts, as the gift of God, delivered in its completeness before ever human reason had been exercised upon it—a full and perfect deposit with these fathers of the Church, before ever the New Testament was written, whence to draw it. Their learning was not the philosophy which was to think out a system of religion and morals, and commend it by the authority of their knowledge and their reason: it was the being taught of God, by having the true system of religion and morals given to them for their own guidance, and in trust to be by them extended and handed down to others. They were not to be led in the formation and development of their religion and morals, by the motions and suggestions, the inquiries and ratiocinations, of the spirit of man within them, however improved by exercise or stored with learning; but by THE SPIRIT OF GOD, Whom the Son of God promised to send from the Father, that He might lead them into all truth.

Soon, indeed, Saul of Tarsus, a learned man, was added to the number of the apostles. On no point, however, was he fuller and stronger in his preaching and writing, than on the insufficiency of his human learning and philosophy to lighten his path as a sincere and anxious convert to Christianity, and a teacher of its doctrines and duties. All the knowledge truly valuable to him in these respects, and cordially prised by him as incomparably superior to every other, was that "excellency of the knowledge of Christ Jesus"—His precious Gospel, the faith incorporated into it, and the piety and morality embraced and enforced by it—which, through the Church, and by special revelation, he had received as the gift of God.

As such precious gift, "THE FAITH"—the Gospel in its fulness—"was once" (ἅπαξ *once for all*) "delivered unto the saints"* "committed unto" the Church, as a "good thing," to be held fast and kept.† *Once for all*: it was perfect and entire, wanting nothing, when thus delivered. Its entire substance, all its parts, and its evidences, were committed to written revelation, for the Church's security in keeping it, holding it fast, and safely and purely transmitting it, when supernatural inspiration was withdrawn from her. Nothing can be safely or innocently added to it or subtracted from it. The presumption of private judgment which would select some parts because approved, and reject others because not understood, or deemed useless, is infidel rebellion against God, and unprincipled resistance of His wisdom and goodness. The Papists' claim to right and power of developing the pristine Gospel into superadded matter of faith and obligation; and the bold pushes of hypercriticism on the sacred text, introducing endless vagaries of insulated interpretation; and the ingenious abstractions of rationalism, pandering to intellectual pride, by efforts to fashion God's truth to the spirit of the age, and to the mind's proud fancies; and the averting of regard from the old paths and the good way, which, alone truly evangelical and Catholic, led our first fathers in the faith, in the ways of God's laws, and the works of His commandments; and directing rather to such ways and works, as are a homage, not to God's sovereignty, but to man's will, discovery, speculation, and judgment:—*these* have operated to a mournful extent, as perverters and corrupters of the truth as it is in Jesus. And they will continue to do so, until Christians learn that comprehensive and essential department of the self-discipline of the Gospel, and therefore that fundamental and indispensable ingredient of a truly evangelical character—bringing every thought on the subject of doctrinal and practical religion, which of course includes the theory and practice of sound morals, into captivity to faith—THE FAITH—the great Gospel system; which, with its doctrines to be believed, its ordinances to be celebrated, its worship to be maintained, its principles and precepts for the soul's escape from sin, growth in grace, and final salvation, and its love to God and man, with all the connected duties that are to show its life and truth,—it pleased God to embody in His Church, with which He made His everlasting covenant for man's spiritual eternal good. This is the way which the Lord hath appointed for men to walk therein, that they may find rest unto their souls—in that justification with God which is freely given to all who, by faith, truly and sincerely embrace the offer of it; in those pleasant ways and peaceful paths of evangelical obedience, in which the Spirit will lead them forth who seek all their guidance from the light that He set up in the Church, and gathered in the Holy Scriptures which He indited; in consolation and support amid all the troubles and trials of life; in calm trust and cheerful hope in the hour of death; in the peaceful and beatific repose of paradise; and in the perfect consummation of heavenly joy.

In this evangelical view of Christian faith and duty, and of the blessings and privileges of the Gospel, we see reason enough for the glorious things spoken of the Church by the Holy Ghost, through the prophets of the old, and through the evangelists and apostles of the new, dispensation: and the adopting of them as guides to religious principles and practice will attract the conscientious regard, and enter into the highest happiness, of those who love our Lord Jesus Christ in sincerity. The religion of their profession, as they see it in the world, is soiled and marred and adulterated most mournfully. Sometimes it is hardly to be seen amidst the human ordinances, corrupting traditions, and shows and forms of folly, which surround it, and the decretal chains, and frightful anathemas, which sorely let and hinder the free course of its blessed work, and even blasphemously force it into ministering to sin. And when the adversary's work in this line brings on re-action by its intensity, he knows how hence to derive a very instrument for other modes of accomplishing his evil purposes. He whispers its sufficiency to private judgment, its useful skill to human reason, its prerogative of dictation to human learning, his right to choose his own religion, and adapt it as he pleases, to every man. Then he has a sect, or will make a sect, a form, a system, a set of principles, a class of precepts, to delude every fancy into the notion that Christian duty is discharged, and Christian liberty enjoyed; and in this his counterfeit of liberty, he will lead professing Christians in divers roads, deemed equally safe and right to the sincere; but all diverging towards the domain of infidelity, where is fixed the end he has in view, and whence he has derived the rule whereby each path has been laid out; and some reaching even closely on the borders of that dark domain—the traveller, the while, still in his delusion, naming the name of Christ.

Against such crafts and subtilties of the devil, there is no effectual remedy except in a return to those principles which made Christ's followers one in the system of faith and piety which He and His apostles delivered to them. In that blessed unity, evangelical in character, and Catholic in extent, the Church and its members, drinking into the ONE SPIRIT of holiness and love, having put on Christ by being baptized into Him, partaking of that one communion of the body and blood of Christ which He appointed as means of dwelling in Him, and having Him to dwell in them, and humbly and faithfully seeking edification through that work of His own and one ministry which He appointed for the salvation of mankind;—in this unity, the Church, in its pristine form and character, and in the persons of its faithful members, grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ; having sure tokens whereby to detect heresy, to mark schisms, and to restrain feelings and fancies. It was in this unity, that the completed canon of Holy Scripture was delivered to the Church; that there were gathered into the Catholic creeds the articles constituting the one primitive Christian faith; and that there were set forth the Catholic liturgies, whose principles and spirit, though spell-bound oft by error and corruption, yet never wholly lost, have, even in the fullest sway of such error and corruption, exhibited rays of Gospel light to show that Christ has never been without a remnant of faithful ones, in proof that the promise of His presence was not forgotten.

This unity of the Church was originally, and has been since at times, broken by the high-handed assumptions of the papacy, while its intolerant heresies have substituted bonds so uncatholic and anti-christian, that the service of Christ cannot endure them. In the anti-Christian spirit and principles of uncatholic protestantism, too, the adversary has found means of shivering this unity into almost numberless fragments. The truly evangelical Christian eschews both of these enemies of truth and righteousness, and their evil works. He sees in both, be their influences known as development, or as authoritative decrees or confessions, or as conclusions of reason, or as rightful exercise of private judgment, or as results of learned disquisition, or as liberty of conscience, the workings of human pride and presumption. These he gladly sacrifices to the love, and trust, and faith, which he owes his God. HE, he knows, has told man what is good, and true, and right, and given him a system of faith and piety and morals, which is therefore the wisest and the best. This system he knows was perfect and complete when delivered to the Church, and ere its future rule and measure was made part of the lively oracles committed to that Church's care and keeping. In this its fulness and perfection, it is his delight to study and contemplate it. Doing this humbly, faithfully and intelligently, he recognizes in it that very law of the Lord in which the Psalmist perceived such depths of wisdom, such largeness of edification, and such far-reaching lights of knowledge, as constantly to draw forth his whole soul in prayer, in study, and in effort. Giving wisdom even unto the simple, it presents an exhaustless subject of learned inquiry and investigation. Every department of human science sheds light on its claim to respect and confidence. And while the intelligent principle in man, *assuming to be a law unto itself*, will inevitably delude him, and rob God of His glory, and bring evil and injury upon itself, and at best waste and weaken, by diffusion, its power of good, and proportionably lower and deprave its own character; it will, *devoted to the law of the Lord*, and exercising a power confirmed by concentration on the requirements of that law, gain for itself strength and dignity and purity, will have its lustre increased by reflection from the brightness of the infinite and uncreated mind, will increase the riches of one's own spiritual knowledge and experience, and will help to guide others in the ways of heavenly wisdom and understanding.

B. T. O.

* St. Jude, 3.
† 2 Timothy 1.13, 14.

For the Churchman.

Mr. Editor.—The anxious attention of this community is now turned toward such means as may be hoped, by the blessing of God, to operate as a preventive of cholera. Many of them are of permanent physical and moral utility, though especially urged upon us now that that dread visitation appears to be approaching. All writers and advisers on the subject seem to agree in one thing—that quiet and calmness of mind, and its freedom from fear, are of the utmost importance. Of course, the better the foundation, and the more efficient the motives, for this, the more reasonable the expectation that its good effect may be secured. In this connection the Christian recognizes his holy religion as the best friend of individuals and of the community. The pardon and peace of the gospel, its faith and trust and hope, and its love which casteth out fear, are of unspeakable value.—The composure and tranquility of mind which they minister, must, if anything can, give reasonable assurance of this important guard against the impending danger. Let then this solemn crisis find Christians much in prayer, in meditation on the precious promises, blessings, and requirements of the gospel, in the cherishing of its affections and in devotion to its duties.

In thinking on this subject, the opportunities of daily public worship now afforded in this city, have struck me as a great blessing. The Church's services, while going to the very depths of devotional feelings, stirring up contrition and repentance, fostering humility and meekness, magnifying the grace and mercy of redemption, elevating in praise and thanksgiving, and warning with all those evangelical affections which constitute the love of God above all things, and of our neighbor as ourselves, afford a perpetual, wholesome, and godly check to those excitements and extravagances, and tumults of feeling, which are but a carnal counterfeit of piety, and now especially to be discouraged. There is, too, throughout those services, so much direct Scriptural instruction, and such a constant interweaving of Scriptural views of doctrine and duty, that every one is an occasion of no small edification, admonition, and kind and seasonable warning. In every view of them, those services are admirably adapted to arrest the careless, to awaken a wholesome spiritual concern, and to give it that direction which, through the constantly pleaded merits of Christ, and the constantly sought grace of the Holy Ghost, will tend to draw down upon its subjects the favor of God, to awaken him to repentance and newness of heart, to advance him in true holiness, to fill him with joy and peace and hope and trust in believing, and to save his mind from fear. Very happy, too, may their influence be expected to be in preparing the Christian to preserve, in all his intercourse with the world, the quiet and comfort of a good conscience, and to attend to its pursuits with moderation of care, to pass through its changes and chances with equanimity, and to be in constant readiness so to improve all its circumstances, that they may lead to the good pleasure of his God, to the diffusion of benefit around him, and to his own spiritual welfare. The brief period of the Morning and Evening Prayer daily spent thereat, or as near an appoximation to this as duty will allow, beside the hope which Christian faith bids us cherish of its availableness with our Prayer-Hearing God,* will surely be a most fitting part of a Chistian community's preparation to meet their God when He comes to visit them with His sore judgment of pestilence.

M. E.

For the Churchman.

"Cum essemus mortui peccatis (Deus) convivicavit nos Christo, ut essemus in Ipso nova creatura, novumque figmentum. Deponamus ergo veterem hominem cum actibus suis, et *adepti participationem generationis Christi*, carnis renunciemus operibus. Agnosce O Christiane dignitatem tuam, et divinæ consors factus naturæ, noli in veterem vilitatem degeneri conversatione redire. Memento cujus capitis, et cujus corporis sis membrum. . . . Per baptismatis sacramentum Spiritus Sancti factus es templum."—Leonis Magni, Serm. 1, in Nativ.

Dear Mr. Editor.—It grieves me much, and, I doubt not, yourself, and many of your readers, that both Mastix and J. H. H., have not based their replies to Acernus upon the Catholic foundation. They venture to give the true doctrine of regeneration, and to obviate certain supposed difficulties, without bringing into view the *Mystery of the Incarnation.* What would be thought of a physiologist who should endeavor to account for the likeness of a son to his mother, and not once take notice of the fact, that he derives his nature from her, is from her body, "*from her flesh, and from her bones?*" I should think such a wise physiologist promised to be just as successful in his endeavor, as Mastix does in his attempt upon Acernus. Will he, then, permit an obscure country clergyman to refer him to the example of the great Hooker? That glorious divine did not venture to set forth the doctrine of the sacraments, without first laying, broad and deep, their foundation on the Mystery of the Incarnation. Look at his fifth book, the richest mine of theology that is to be found in our language. *O si sic omnes!*

The Humanity of the second Adam is the stock out of which God's new creation proceeds. "*The Regeneration*" began in Him. He is its Archetype, its first fruits. The work, begun in His birth of the virgin, continued through His life of sufferings, and consummated by His Resurrection and glorification, is to be accomplished also in His members. They are predestinated to be conformed to His Image: to be like Him wholly, to be "righteous even as He is righteous" and holy as He is holy, to be "joint-heirs with Him" of His kingdom and His glory; that glory which was His, with "the Father before the world was, and which He earned for His Human Nature, for His Body and all His members." "*Father glorify thou me with thine own self, with the glory which I had with Thee before the world was.*" . . . *And the glory which Thou hast given me, have I given them; that they may be one as we are one.*"

Need one ask, "Can Adam's fallen, depraved Nature, be capable of such an attainment"? "Can it rise to such perfection and glory as hath been reached by the man Christ Jesus"? All men must answer, No! The most ultra Pelagian must give the echo, No! But to that exalted state of glory was man predestinated before the world. Adam failed to reach it. He was overcome by Satan, and made the servant of sin. But God's purpose could not be yielded to the devil, and therefore was the New Adam brought into the world, according to that "wisdom which was ordained before the world, unto our glory." Human nature was glorified in Him. Now that God's purpose, in respect of the children of the first Adam, may be accomplished, they must "put off the *old man*, and put on the *new*"—they must have a participation of the regenerate life of the New Adam—must be made "members of His body, from His flesh, and from His bones." This is their new birth: "for as many as have been baptized into Christ have put on Christ." Their calling is now to become like Christ; having this hope before them, as "the mark of the prize of their high calling," they are "*therefore* to mortify their members which are upon earth," and "to purify themselves, even as He is pure." To use a favorite saying of the Catholic Fathers, "Christ is begotten in them"; "not they live, but He liveth in them," and therefore they must yield themselves unto Him, that He may live again in them a life like that which He himself lived when on earth; bearing the Cross, fighting manfully with the devil; and, as a consequence of this warfare, "His sufferings abounding in them" (2 Cor. i,5), and "perfecting them"; that they "being made conformable unto His death unto sin, may attain unto a resurrection" like His in glory.

The fallen nature of the first Adam is not a basis upon which such a work can be reared. No good works, that it is capable of, will ever form a character that shall reach the mark. But upon Christ, "living in us" as our "foundation," we can build, with an assurance that "our labor is not in vain," because "it is in the Lord." "He who hath begun the good work in us, will perform it *until the day of Jesus Christ*, when He will present us 'before the throne faultless,' 'unblamable in holiness,' because perfectly conformed to the Image of the New Man, which, after God, is righteousness and true holiness."

With the Catholic view of the mystery of the Incarnation before us, I see not what room there is for the discussion of "two regenerations." The words, "moral" and "regeneration," are incompatible with each other. "Moral regeneration" is as intelligible to me as a scarlet tune. It is as intelligible to speak of the first birth—that from our mother—as moral, as of the new birth as moral. Regeneration is the beginning of the life of the New Man in the children of Adam; and morality is not predicable of that life, until it is manifested in the actions of the moral agent. Would anybody, in his senses, say that a child is born again, when he comes to exercise, at will, his mind and limbs? Why, then, should any one think that the regenerate child of God is regenerated again, when he begins to walk worthy of his vocation, and "to live after the Spirit"?

It were much to be wished, and devoutly prayed for, that our clergy and laity would study the mystery of the Incarnation, and see in it, as St. Paul did, "all the treasures of wisdom and knowledge." Especially ought our candidates for orders to begin with it, and to seek all theological knowledge from it. For whatever that claims to be theology, cannot be traced to that fountain-head; nay, is not directly drawn from that source—is more or less erroneous—is always shallow and vapid. The doctrine of the Incarnation, in St. John's day, was the "test of Spirits, whether they were of God;" it was so esteemed in the time of Leo; it is so at all times. Could it be fairly proclaimed throughout the length and breadth of our land, instead of High-Churchism, or Low-Churchism, it would soon gather into the fold of Christ's Church all earnest, religious, and devout souls who are now wandering in the mazes of error. It would be the antidote to every heresy. For there is no heresy that holds to the Catholic dogma of the Incarnation—there is no heretic who would not directly cast aside his errors, the moment that great dogma was received into his mind. It would cure the Roman Church of her Eutychianism—the plague which leads her to worship the Virgin. It would overthrow her errors of the Sacraments, as Pope Gelasius has long ago showed her. It would dry up Socinianism, Calvinism, and all other offshoots from the hydra-head of Lutheranism, and enable all who profess and call themselves Christians to hold the One Faith, in "unity of Spirit, and in the bond of peace," as members of one Body—as sheep of one Fold. ATHANASIUS.

* St. James v. 16.

ST. LUKE THE EVANGELIST.

A PAINTER—if not of such earthly scene
As instinct young and taste maturest, prize:
Where flowers, cool shadowy woodland glades between,
All but perfume the canvass: or where lies
Such magic in the outline and the dyes
That limn some human face, to make it live
And look as next to speak;—in higher wise,
On the Mind's tablets, and of Thoughts that give
More than still life, breathe more than human speech:
A loved Physician, whose strange skill could reach
Deeper than merely corporal maladies:
Yet wins he praise, nor Science yields nor Art,
In words that scaped the lone Apostle's heart:
"Luke only leaves me not; though all the rest depart!"

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION X.

SECTS SINCE THE REFORMATION.

(Concluded.)

Having now gone through with the list of Primary Sects, we can say all that need be said of the others in a very few words. We shall only enumerate them with the date and cause of their origin.

II. SECONDARY SECTS.

These it will be remembered are those that have split off from some one of the Primary Sects.

1. *Associate Presbyterian Church in North America.*—This is a branch of the Church of Scotland, [the Presbyterians], and holds the doctrines of the Westminster Assembly. It was formed in 1733. In consequence of the recognition of the Presbyterians as the Establishment in Scotland by William and Mary in 1688, a law was passed in 1712, giving the right of patronage and presentment to lay proprietors. This led to a secession in 1733, and the seceders took the title above written. They have in the United States 105 ministers, 211 congregations, 13,477 communicants.—(*Rev. W. I. Cleland, and Rev. James P. Miller.*)

2. *Reformed Presbyterian Church.*—This sect also is formed of persons who seceded from the Scotch Presbyterians in 1688, in consequence of their consenting to become the Establishment, and be supported by law. They were organized into a sect in this country in 1798. They have about 30 ministers, 44 congregations.—(*The Rev. John N. McLeod, D.D., N. Y.*)

3. *Associate Reformed Church.*—Between 1660 and 1688, a large number, [3000 *Wodrow*], Presbyterians were brought to this country from Scotland and sold for slaves, chiefly in Virginia, Pennsylvania, and New Jersey. The first steps towards organization into a Church were taken in 1736 by the *Associate Presbyterian Church, &c.* In 1751 they received a minister from the *Reformed Presbyterian Church*, and in 1774 they received two more. In 1782 they became a fully organized sect. Efforts have been made to unite them with the two sects just named, derived from the Scotch Presbyterians, but they have hitherto been unavailing. They have about 160 ministers, and 260 congregations.—(*Rev. John Forsyth, D.D., Professor in the Seminary at Newburgh, N. Y.*)

4. *Cumberland Presbyterians.*—This sect was founded in 1796, by the Rev. James McGready. It originated chiefly in an effort for a revival in Kentucky. It resulted in the formation of the sect in 1802. A General Assembly was formed in 1829. They have 13 Synods, and 57 Presbyteries—[350 ministers, 480 churches, and 50,000 members.]—(*Rev. Dr. Beard, President of the Cumberland College, Princeton, Ky.*)

5. *Presbyterians* [New School.]—In 1837 there was a division effected in the Presbyterian Church of this country. There had been for a long time a difference of opinion among the Presbyterians, chiefly in regard to three points—"human depravity," the "extent of atonement," and "the freedom of the will." The party taking the extreme views on these points attempted to enforce them upon the others in 1837. The more liberal party seceded. They also claim that some measures contrary to the Constitution of the General Assembly had been used in favor of the Old School views. They have 1,551 ministers, 1.651 congregations, 155,000 members.—(*The Rev. Dr. Parker of Philadelphia.*)

The above five secondary sects are seceders from the Presbyterians. We now proceed to those belonging to the Baptist family.

1. *Freewill Baptists.*—This connexion was founded in 1780. The first Baptist Church was of general views, and the Baptists in several of the States were Armenian long before the Freewill Baptist connexion arose. In 1780, this portion, being in the minority, seceded. They have 898 ministers, 1057 churches, and 54,000 members.—(*Rev. Porter S. Burbank.*)

2. *Seventh-day Baptists.*—In 1665, a seventh-day Baptist came from England, and in 1681 he and his followers came to an open separation from the Baptist Church, on the ground, as their name indicates, of their preferring the *seventh* day of the week for their Sabbath. They have 40 ordained ministers, 50 churches, 6,000 members.—(*Rev. W. B. Gillett, Pastor of the Seventh-day Baptist Church, Piscataway, N. J.*)

3. *Disciples of Christ.*—These are sometimes called "*Reformed Baptist*" and "*Campbellites.*" This sect was chiefly founded by Mr. Thomas Campbell, who had been a minister in the "Scession" branch of the Scotch Presbyterians. He and his followers were baptized again by immersion in 1812. In 1813 they were received into communion with the regular Baptists. But soon after they separated again. They claim about 200,000 members.—(*Rev. R. Richardson, of Virginia.*)

We now come to the Mennonite or Anabaptist family.

1. *Reformed Mennonites.*—This sect commenced in 1811—when certain members of the Mennonite connexion, deploring the general decline in the piety of their sect, commenced a reformation. They do not deem themselves at liberty to keep an accurate account of their members.—(*Rev. John Herr Strasburg*)—[one of their Bishops.]

2. *German Baptists or Brethren.*—This sect are often called "*Dunkers.*" They came to this country from Germany in 1718—1730.—(*Rev. Philip Boyle, Uniontown, Md.*)

3. *Seventh-day German Baptists.*—This sect is an off shoot from the foregoing, under the leading of Conrad Beissel, in 1728.—(*Dr. Wm. H. Fohnstock.*)

4. *Arnish* or *Ornish Church.*—This is a sect of the Mennonites, separated from the rest chiefly on the ground of being more strict in their dress and discipline. They have about 5000 members, and are sometimes called "*Hook* Mennonites," while the others are called "*Button* Mennonites."—(*Shem Zook.*)

From the German Reformed Church we have the following secondary sect:

The Church of God.—In 1820 the Rev. John Winebrenner commenced a revival in Harrisburg, Pennsylvania, which extended to some distance around. His movement was disapproved by the German Reformed authorities, and led to a separation, and the formation of a new sect, with the title above given. They have 83 ministers, 125 congregations, and 10,000 members.—(*Winebrenner*, V. D. M.)

The following sect is a secession chiefly from the Congregationalists:

Unitarians.—Unitarian sentiments made their appearance very early among the descendants of the Puritans in New England. In 1815 a new impulse was given to the subject by the publication of Belsham's Life of Lindsey. A controversy was commenced, which led to an open separation between the two parts of the Congregational Church. The Unitarians have about 300 congregations.—(*Dr. Samson, of Dedham, Mass.*)

We now come to the secondary sects derived from the Methodists, with which we will close our list.

1. *The Methodist Society.*—This Society was first composed of a number of members seceding from the Methodist Episcopal Church in the city of New York, in the year 1820, together with several of their trustees. It had its origin in the ruling preacher's insisting on receiving the money collected in the different churches under his charge through stewards of his own appointment, instead of the usual and lawful way. They have three Conferences.—(*Rev. W. M. Stilwell.*)

2. *Methodist Protestant Church.*—This sect was organized in 1830. It consists mostly of seceders from the Methodist Episcopal Church "on account of her government and hostility to lay representation." It has 1300 preachers, and 60,000 members.—(*Rev. J. R. Williams, of Baltimore.*)

3. *Reformed Methodist Church.*—This sect took its origin from a feeble secession from the Methodist Episcopal Church in *Vermont*, 1814. They believe in "the attainableness of entire sanctification in this life." No statistics are given.—(*Rev. Wesley Bailey, Utica, N. Y.*)

4. *The true Wesleyan Methodist Church.*—This society was organized in 1843. It consisted of seceders from the original sect, and also the Methodist Protestants. They united for the purpose of having "churches free from Episcopacy, intemperance and slavery." They have about 600 preachers, and 20,000 members.—(*Rev. J. Timberman, Pastor &c., N. Y.*)

This completes the list of Secondary Sects.

III. THE AUTOTHENTIC SECTS.

Under this head I include those sects which can hardly be called branches or offshoots from any preceding ones; but which are rather the organized body of the followers of some one or more influential individuals gathered from many sects, perhaps, and composed in a meas-

ure of those that had not previously belonged to any sect or profession of religion.

1. *Christians.*—It is claimed for this sect that they do not owe their origin to any one man. They rose nearly simultaneously in different sections of the country. In *North Carolina*, *James O'Kelly* and several other preachers seceded from the Methodists on account of some disagreement in regard to their Church government. In *Vermont*, *Abner Jones*, among the Baptists, commenced to preach against creeds and sectarian names, and gathered a church in 1800. About the same time a number of Presbyterians, in *Kentucky* and *Tennessee*, began to entertain similar views, and *Barton W. Stone*, with several others, seceded. They are not Trinitarians, reject infant baptism, and baptize by immersion. They have 1500 preachers, and 500 licentiates, 1500 churches, and 325,000 members.—(*Rev. David Millard.*)

2. *The Evangelical Association.*—In 1796 Jacob Albright began to preach among the Germans "among whom at this time Christianity was at a very low ebb." He was quite successful, and in 1800 his followers formed themselves into an association; and in 1803 they introduced among themselves "an eccleriastical regulation." "Albright was chosen presiding Elder among them, and duly confirmed by the other preachers, and ordained by their laying on of hands, so as to authorize him to perform all transactions that are necessary for a Christian Society, and becoming to an evangelical preacher." They have between 200 and 300 preachers, and near 15,000 members.—(*Rev. W. W. Orwig.*)

3. *Friends or Quakers.*—This sect was formed by George Fox. He commenced his labors in 1647, in England. About 1655 some of this people arrived in America. They discard a ministry, Sacraments, and outward forms generally.—(*Thomas Evans.*)

4. *Friends* [Hicksites].—This society was founded by a secession from the foregoing in 1827. The cause of the division was doctrinal differences in opinion.

5. *New Jerusalem, or New Christian Church.*—This sect was founded by Emanuel Swedenborg, who commenced his labors in this department about 1743. He did not profess to make a new revelation, but merely to apply a new key to its interpretation. The Church first received its form in England in 1783. The doctrine was introduced in the United States in 1784. They have something more than 5000 members.

6. *Universalists.*—This sect was chiefly founded by John Murray and Elhanan Winchester from 1775 to 1780. Their first convention was held in 1785. They believe that all retribution or punishment is confined to this world. They have 646 preachers, and 990 societies.—[*Rev. A. B. Grash.*]

7. *Restorationists.*—This sect split off from the Universlists in 1831, on occasion of the original sect declaring against any punishment or opportunity for repentance in the future world. They have 14 clergymen, and 10 or 12 congregations.—[*Hon. Charles Hudson.*]

8. *Shakers.*—This sect was founded by the French Prophets in Dauphiny and Cevennes, in France, about 1688. In a few years several hundred protestants professed to be inspired; their bodies were much agitated with various operations; when they received the spirit of prophecy they trembled, staggered and fell down, and lay as if they were dead. They recovered twitching, shaking, and crying to God for mercy for themselves and all mankind. Three of their most distinguished prophets came to London about 1705. In 1772 the society residing in Lancashire, England, received a revelation from God to repair to America. They arrived in New York in 1774. They have 16 societies, and 4500 members.—[*Thomas Brown.*]

9. *Schwenkfelders.*—This sect was founded by Casper Schwenkfeld Von Ossing, of Silesia. A number of them came to Pennsylvania in 1734. They have a peculiar custom of calling their minister to pray over and for infants instead of baptizing them. They invert the words of the institution of the sacrament of the Lord's Supper, (This is My Body,) and say, My Body is this—that is, such as is this bread which is broken for you, &c. They have at present in this country about 300 families, and 5 churches.—[*Isaac Schultz.*]

10. *United Brethren in Christ.*—This denomination took its rise in the United States about 1755, and is distinguished from the Old United Brethren or Moravians by the additional phrase "*in Christ.*" The founder was William Otterbein. The sect bears many points of resemblance to the Methodists, though gathered chiefly from among the Germans. They have 3 bishops, 500 preachers, and 65,000 members.—[*Rev. William Hanby.*]

11. *Second Advent Believers.*—This sect was commenced by William Miller who began to lecture in 1831. They are distinguished by their view of the second Advent and their belief that the present dispensation and order of things in the world will soon come to an end. They have already fixed several dates which have not realized their expectations. Their numbers cannot be ascertained.—[*Most of these facts are taken from N. Southard, Editor of the Midnight Cry.*]

12. *Latter Day Saints.*—"The Church of Jesus Christ of Latter Day Saints was founded upon direct revelation as the true Church of God has ever been." Joseph Smith, the founder of this sect, was told supernaturally that "all the denominations were believing in incorrect doctrines and none of them acknowledged by God as His." Smith "was directed not to go after them. On the 21st of Sept. 1823, a person appeared to him calling himself an angel of God, sent to assure Smith that God's covenant with ancient Israel was about to be fulfilled, and that he [Smith] was chosen to accomplish an important part of it." He received a revelation concerning the aboriginal inhabitants of this country. He was told of the existence of certain plates on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent. "On the 22d of Sept., 1827, the angel delivered to Smith the records. With the records was found, also, the Urim and Thummim by which he translated the records which were written in Egyptian characters." In April, 1830, was first organized the Church of the Latter Day Saints. They have 150,000 members.—[*Joseph Smith.*]

This closes the list of sects so far as I am able to made out any account of them. In what I have said I have been indebted mainly to the industry and research of Mr. Rupp, whose collection I have more than once spoken of. The facts are generally given as I found them stated by the author, whose name I have appended to each paragraph. I have preferred to give them as I found them, though I would not be understood to vouch for their accuracy in all cases. But if they are not correct, the error, being made by one of their own partisans, is most likely to be in their favor, and at any rate no blame can be attached to me for it.

Besides the sects named above, there are particular congregations scattered all over our land, which are, in fact, communions or sects by themselves, and of which no account has here been or can be given. A few individuals taking a dislike to something in the affairs or doctrine of the Church to which they have belonged, almost without hesitation, make it a matter of conscience, withdraw and constitute themselves a new Church wholly independent of, and disconnected from all others.

But, besides all this, the vast majority of our population belong to no sect—make no profession of religion at all.

It is, of course, unnecessary to enter at large into a discussion of the connection between these churches and that visible society which has had a continuous existence from the days of Christ. The facts of their origin present nothing that requires anything more to be said than what we have already had occasion to say, and the application of which is too obvious to need repetition here.

I have said of the Primary Sects, and it is still more true of the two last classes that we have noticed, that they make no pretensions to be a part of the Church of Christ. Of conrse I would not be guilty of a misstatement or misrepresentation. Neither would I dodge or evade any fact or objection that fairly lies in my way. I therefore recur to this assertion for the purpose of exploring it in such a way as to make the whole matter perfectly clear.

When I say, then, that none of these sects make any pretension or claim to be parts of the Church of Christ, I must be understood to use the words in their strictest and most appropriate sense as indicating that society or Church which has had a visible and continuous existence from the time of its first establishment in Judea unto the present and day which has always been known and called by that name.—Now, in this sense of the words all persons readily admit the correctness of my assertion. For there is none of these sects that professes (1) to have had a distinct visible existence from the Apostles days—or (2) to have been founded by a Church that has had such an existence, or by its members *with its concurrence and approbation*—or (3) finally, to be in communion with any Church which has had such a distinct continuous existence, or with one which has been founded by such a Church. On the contrary they profess to have left and forsaken that Church and its branches on account of a disagreement in doctrine, discipline or worship, in order that they might found one that should be different in those respects, and more agreeable to their own opinions and consciences.

Yet, in another sense it seems they do claim to be parts of the Church of Christ or Christian Churches. I confess that I am somewhat at a loss to know in what terms they would give a precise and definite statement of the grounds of this claim. It would probably include several items—such as a (1) conformity to the Scripture model—(2) a harmony with the Apostolic doctrines—(3) the fact that there have always been persons who entertained the same views as themselves—and (4) that any number of true believers, associated for the purpose of religion, are a branch of the Church of Christ.

Now we may admit all of these claims without at all interfering with our main proposition—for I have undertaken only to identify that visible Society or Church which was founded by Christ and the Apostles—I have undertaken to show that these sects are, none of them, identical parts of that Church. This they admit, and it holds equally true, if the grounds stated above on which they claim to be considered Churches of Christ be admitted. The admission, however, will only raise a new issue.

It is self-evident that the first two propositions are nothing to our purpose. For, most manifestly, there may be many entirely and totally distinct Churches built on the same model, and inculcating precisely the same doctrines; therefore these things do by no means prove them to be the same, or one identical body.—So with the third. A number of persons, holding similar views, do not necessarily constitute a Church. For instance, there may be in the Church of England a hundred persons, holding Presbyterian views, dispersed throughout the Island; but nobody would think of calling these scattered individuals a Presbyterian Church They are members of the English Church still, notwithstanding their opinions—and form no Church, Society, or Association, by themselves.

But, if the fourth point were well founded, it would merely show that these sects were each of them *a* Church of Christians—but not that they were a part of that Church which commenced its existence in the first century.—They are as clearly separate and distinct from that Church, as they are separate and distinct from one another among themselves.

It is no part of my design to deny that these sects are Christian Churches—that is, Churches or Societies sincerely professing to be founded on Christian Faith regulated and governed by Christian principles, and aiming at the salvation of the Souls of men. But as visible Societies, they are all distinct one from another. Historically, for instance, there can be no more doubt that the Presbyterian Church is a separate Society—from that which our Lord and His Apostles commenced—than that the Presbyterians and the Methodists are two and distinct Societies.

I have, in my introductory section, endeavored to show the importance of the identity of that Church which Christ founded; and, to some extent, wherein that importance consists. I shall proceed in the next section to show that wherever the Scriptures speak of the Church, they speak of a definite visible body; and that whatever they say of any Church they say of the one then established. D.

For the Churchman.

Mr. Editor.—Your correspondent, "U. U." cannot, I think, have read the address of the "Ecclesiologist," or he would hardly have, for very shame, have written as he has done, charging it with arrogance and presumption. Permit me to quote its language for his benefit, and that of others who may be influenced by his communication. "We sit here (say they, speaking of Churchmen), not as their teachers but as their fellow-workers, carrying out with them, *that* in which they are equally interested with us, and furnishing them at the same time with an instrument of power, such as the Church at present has not, to serve both as a medium of their own sound teaching, and of those varied local wants which so imperatively demand it, and which, at present, has no organ through which to speak. In such light, surely our periodical, however humble, may be recognized, even by the most learned among our clergy and laity, as a valuable practical aid; and therefore, a helping hand extended to it, neither in pity nor in scorn, but as to one of Christ's faithful laborers in His vineyard; and though a volunteer in the work, yet seeking neither private gain nor the praise of man, but His commendation who saith 'well done' even to him who hath faithfully used his 'one talent.' If we know ourselves, we stand on this impregnable rock, willing to spend and be spent in our Master's service, &c." (p. 3).

Now whether such undertaking, thus ushered in, is to be charged with 'assumption,' let your readers judge—still less with such *arrogant* assumption that as "U. U." thinks, it is to be brought down, only by open and unqualified ridicule. Whether such bearing towards this new church periodical be the courteous and generous one which such plan merits, originating as you justly observe, "in the purest design to promote the Church's welfare"—cannot admit of two opinions. Nor even, setting aside "generosity," is the attack *fairly* made. What the Ecclesiologist had argued as a general question, of the benefits resulting from the "New York and other similar societies," your ironical correspondent perverts into a claim of "*special* authority;" and further, with a view to provoke ridicule (by an ordinary "trick of the trade"), he fathers upon the work his own unauthorized comments; as, for instance, that of baptizing bells, and praying for the dead, in which his latinity, at least, is as false as the doctrine it involves, "pro defunct*os* oro." Now, whether this be *fair* treatment let alone 'generous,' judge ye. So, too, in his enumeration of its present scanty library. Is it wise, I ask, thus to sneer at the "day of small things," when earnest men are laboring to build up? Have not all good things had a beginning, libraries as well as anything else? But still worse again, both in taste and candor, is the sarcasm implied in the mention of one special volume in their collection: "The Religious and Civil Costumes of the Pontifical Court." What? Is such work of Art, does he mean, to be *excluded?* Is a general library to contain nothing but what accords in teaching with the opinions of those who gather it? Would his own library, I ask, stand that test? Would that of any scholar—any thinker—any writer in our country? And if not, with what justice is such test applied here, and to what end such ridicule? But enough! You describe your correspondent, Mr. Editor, as one who from self-respect *should* hold such course unworthy of him. It is so easy to cast stones in the dark, and call it "fun;" so easy to hit the unwary traveller; so easy to dress up innocent language into false meanings, and thus gain a cheap victory, that the MAN and the SCHOLAR should leave such play to boys. Still more should the CHRISTIAN eschew ridicule in his needful censures, nor even "cast dust" on holy intentions. Let "U. U." remember it was an infidel (Shaftesbury) who first proposed ridicule as the "Test of Truth." Let him call to mind the words of the "Proverbial Philosopher," (Tupper) on this same subject: "Some have commended Ridicule, counting it the Test of Truth. But neither *wittily* nor *wisely*, for Truth must test Ridicule." Or let him listen to the warning voice of Warburton, in his lament of its fatal influence over the mind of a gifted man (I quote from memory): "Though he had a mind, (says he), superior to the sharpest attacks of fortune, and a heart practised to the best philosophy—yet had he not enough of real greatness to withstand the idle fame which the academic exercise of wit is supposed to bring its possessor." Commending to your correspondent these thoughts, which I doubt not accord with his own sober judgment, I would further suggest to him, that he now turn his talents to *help forward*, to *make up* for his *pulling back*, what he himself acknowledges to be a good cause, and for a good end, and wanting only what he certainly never gave—*good support.*

No Friend to Ridicule.

For the Churchman.

Si quid novisti rectius istis
Candidus imperti; si non, his utere mecum.

Dear Mr. Editor.—A few friendly words with U. U., who has been so remarkably facetious in relation to the N. Y. Ecclesiological Society. He ought to strive to be just as well as facetious; and then his natural wit will be bestowed upon fitting objects.

Now let us consider if he has observed this rule in his communication. He is apparently much amused at the idea of the society's being consulted as an arbitrator in some dispute between a building committee and an architect, and mentions a score of volumes as containing the *ultima ratio* on the subject. He should observe that these books which constitute the library of the association, and are in themselves valuable sources of informasion, are not the only means of knowledge which it possesses. One of the committee is not only a practical architect, but a christian gentleman deeply imbued with the knowledge and the love of his profession. When we consider what building committees in country villages are (to say nothing of those in cities), and what the architect often is, I presume that a reference to this society, "without money and without price," might on some occasions be of inestimable advantage. How often is a plan selected, in itself liable to great objections, either as to the style or the details; and then this plan, faulty in itself, is still further cut up and deformed by various suggestions and additions of the members of the vestry, not one of whom perhaps has the slightest knowledge of church architecture. Very often these alterations are made in the plan after the work has commenced; in vain does the unhappy architect remonstrate and scold, he must submit to the will of his constituents. A very large outlay is incurred beyond the original contract, because it has been broken, and is of course no longer binding; and the result of all the money, pains, time, and *genius*, expended, is an architectural abortion. It is notorious that many of our country churches which have cost from five to ten thousand dollars, might now be built for half that amount, afford equal accommodation, and produce emotions of religious reverence and piety by the harmony of their parts, and strictly ecclesiastical character. The attempt to furnish a correction of this waste of means and labor, is most laudable, and should meet with the hearty support of those who wish for the prosperity of our church. If injudicious measures are proposed, let it be clearly shown that they are such, and they will doubtless be abandoned; but that is no reason for casting ridicule on the whole scheme of improving architectural taste among us, and devising *judicious* measures for the erection of suitable temples for the worship of the Most High JEHOVAH.

All this may be done without arrogating to one's-self the claim of papal infallibility, and I am surprised that a correspondent of the Churchman should make the assertion. In questions of taste, of propriety, of ornament, of economy, and the like, a few words of prudent advice may prove of the greatest use. Brethren in the ministry, residing at a distance from any reliable sources of information, are often perplexed and worried by some difficulty in the erection or restoration of a church, which, to one versed in the science of church architecture, would afford no trouble whatever. To whom shall he apply—perhaps you will say to the village builder, or carpenter—a Baptist, or Methodist, or Mormon—whose ideas on the subject are of course very clear and harmonize exactly with the church system. He writes to a brother in the ministry, in one of our large cities, and he answers, either that he knows nothing at all of architecture, or that he will get him a plan, estimates, &c., if he and his vestry will send down some fifty dollars or so. The vestry shake their heads, and set about it themselves; they form a committee of taste and genius, with a literary lady or boarding-school miss as honorary members; and the church is mended, and washed, and painted, and looks *just as good as new.*

So the suggestion that the subscription to the Ecclesiologist had better be paid to the missionaries in the West, is more specious than real. "Knowledge is power," as the old adage says, and the knowledge how to build churches is equally useful at the West as at the East. This knowledge may be diffused most beneficially by the Press; and the Press cannot be put in motion for nothing; *ergo*, money is needed, and will be advantageously employed for that object, if a wise economy is observed.

Whatever difference of opinion is allowed as to the details, the general principle is a good one, to build the necessary parts of the church first, and have them done well. It is better, too, to begin with the *chancel* than the *tower* and *spire*, which latter have been finished in more instances than one, to my knowledge; and then the work has been stopped for want of means, while the roof was not yet put on the nave. A congregation is apt to attempt too much at once. Everything must be perfect—i. e., in their sense. If they have five thousand dollars, they make a contract for ten; instead of obtaining a perfect plan, which will admit of being completed by degrees, as the ability of the parish increases—they plunge headlong into all sorts of extravagances; substitute tawdriness for taste, and show for reality; and find themselves encumbered with a load of debt, which rests like an incubus on the energies and minds of the members.

Perhaps, in the view of your ingenious correspondent, the maker's name is the only proper inscription for a church-bell—so teaches his private judgment; but the writer in the Ecclesiologist thinks that a pious inscription or legend would be a *little more* appropriate, and I confess I think so too. *Pro defunctis oro* (your printer, Mr. Editor, should be more careful with his Latin), would afford a very ingenious *equivoque* certainly, as *orare* means to speak as well as to pray. We read in Zachariah, that the *bells of the horses* would be incribed with "HOLINESS UNTO THE LORD"—if so, would there be any objection to a church bell with the same inscription? Many others could be selected equally appropriate. One of the bells of Christ Church had "Proclaim liberty to the land and to the inhabitants thereof." As for christening the bells, that idea I believe has originated with U. U. himself, and he must not charge it on the Ecclesiological Society.

Herman.

For the Churchman.

Rev. and Dear Sir.—Having heard that a pamphlet dated from "Esopus," is in circulation, of which the apparent object is to bring into contempt a "Pastoral Letter" recently addressed to his congregation by the Rector of Calvary Church, and having been led to suppose that it might be attributed to me, I beg leave to say that I have not seen it, and am ignorant who may be the author, nor do I believe that it is to be ascribed to any one in my parish. Very truly, your friend and servant,

N Y., Dec. 7th, 1848. J. J. Bowden.

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—When I said, of my rejection of "*mere* names," in this debate, "call it vanity, and welcome," I gave the permission in the broadest sense. Mastix does not *call* me vain, flut he so *represents* me;—"dignified contempt,—much solemnity—vaunts his prescription,—have faith in my infallibility,—sovereign contempt,—not very courteous,—air of great triumph—more daring than wise,—dogmatism,—with like boldness,—intrepid assertion,—usual dexterity." A tolerably extended list of imputations of "vanity" and something worse! It does not frighten me, however: and I repeat that he is "welcome" to say all this, and as much more as he pleases. The question, however, may be asked;—take this from his last piece, and how much will remain?

I was drawn into this "discussion" by harsh epithets bestowed on the doctrine of the "two regenerations." With that doctrine or proposition only, with only the respectable treatment of it, am I concerned. To a "discussion" of the broad subject of the benefits of baptism, I am not committed; I am free to pursue or decline it as I think proper, without prejudice to the one point on which a defence has been forced from me. Yet Mastix repeats his demand or challenge to me to *propound* my whole views of that sacrament. I have replied, "the move is his;" if he wishes that large debate, let *him* propound and expand the topics. Then, he will give me a share in the advantage which thus far he has kept to himself; for as yet I am the sole *propounder*, while he has done almost nothing but *object*, which is easy work, and gives an apparently superior (tho' to well-informed readers an actually inferior) position. An *objector*, of good parts and with a ready pen, has only to point to something new or strange in his adversary, or cavil at expressions which can be twisted from their intended meaning, or ask for more light and say, 'we *must* have it'; and quote a book or two, and string together "*mere* names," and then, without *propounding* a tho't or an argument, lo! his work is done, and his opponent is answered! To such treatment I unavoidably laid myself open, in deprecating the disparagement of my theory, and offering my seven querries; nor do I shrink from the consequences. But fair play requires, that Mastix now take his turn at *propounding*, with, of course, the due amount of amplification and reasoning.

When I said I was "understood" by J. H. H. at which assertion Mastix ingeniously stops, I added that I was *also* "understood" by Mastix, inasmuch as he shielded my cause from the radicals; which latter assertion he magnanimously leaves unnoticed. When I said, "my quotations from the Fathers are all allowed," I dreamed not of the necessity of enlarging, "allowed to be genuine:" alas for the inattention! it leaves in Mastix' imagination, the idea that I supposed them "allowed to be proofs of my position!" When I gave him the actual force of , *as it were, just as if*, in the passage from Clement, he replies, "it is needless to enforce my remarks . . . . any one can see" &c.! When I re-assert that St. Paul and St. John could regenerate men as *instruments* of the Spirit, he rejoins that 'he dares not attribute to them His work': and when I give scripture to prove this their *instrumental* agency, he quotes the Homilies against their *causative* agency, And when I argue, that, as there *were* "unscattered" who were "children of God" when Caiaphas prophesied, so, "by the parity of the predication," there were "scattered children" at the same time,—he produces the apostles, the seventy, and the five hundred brethren, as living identifications of the "unscattered" (which my argument fully granted, in fact assumed), while he forgets the "parity of the predication," and its insuring, equally, at that date, life, and the holy relation to the "scattered!" Verily, this making controversal essays by offering *objections* is easy work.

So again: I alleged that everything in the Homilies is "protected," and *denied* that everything in them must be accepted as doctrine or opinion; but Mastix enumerates some of their "incongruous" contents, with the prefix, "We must therefore *believe*" these things! imputing to me exactly what I had disclaimed! The Homilies are a bitter pill for both parties,—call them puritan and tractarian: and no small sagacity it is in the Church, to let both understand that she does not halve the dose, but requires both sets of swallowers, if swallow they will, to swallow the whole. All we are *bound* to is, that they "contain godly and wholesome doctrine."

The Christmas collect has been relied on for the *technical* distinction between the new birth and renewing. One, only one discriminate employment of the words in the prayer book (and there is but one, likewise, in the bible), is not sufficient to indicate technical usage, or any usage whatever. It fell more in my way, however, when writing, to state that this collect is not ancient; giving Mr. Palmer as authority, who 'traces a similarity of ideas' between it and the models from which it seems taken. Here I remarked,—"the similarity, *such as it is*, parallels," &c.: on which remark, Mastix allows himself to declare, "Acernus, with his usual dexterity, forthwith runs a *strict parallel!*" Shall I call this, too, easy composition?

On the convertibility of the terms regeneration, and renewing or new creation, I will say more when the "discussion" requires it: in the mean time, I refer again to the "Essay" &c. (Appendix). Let Mastix enter upon that topic, if he wishes to investigate the scriptural use of such words and phrases.

I am still in the dark as to the identity of Mastix; but I repose joyfully in the assurance of a correspondent, whose heart is as mine, who thus writes,—"I was surprised Acernus did not know Mastix: he is a good friend, and a *gentleman* born and bred, which is more than can be said of all mankind." I want no better passport to my honour and affection.

It gratifies me that J. H. H. is pleased with the maple-seed emblem, and disposed to extend its edification. He will avoid, of course, the mistake of rating an analogy (which, however, is too strong a term for a casual type) as a proof; for the right office of analogy is not to prove, as I intimated in my latest paper, but to illustrate, whether in order to clear proof, or after the proof is made. And he is quite welcome to apply the two leaflets the sanctifying regeneration of both body and soul; "that he may, by all means save some." But I am sure he will not conceal the priority of my claim to the emblem, as a vivid imbodiment of the undeveloped theory of the two regenerations, in the practical inculcation of one only. By strict right, the emblem is mine.

Rightly does J. H. H. remark,—"we had judgment before we exercised it, we had memory before we remembered," &c.; implying, both justly and forcibly, that we have holiness before we know a holy thought or a holy deed. All true, and beautiful as true, God be praised! But it is *not* true that infants are without this germ of the sanctifying Spirit till they are brought to the font: and as little true, that adults are till then devoid of initial grace, when they may not approach the font without it, in the form of repentance and faith. The gift of Christ to fallen Adam and his *whole* posterity, and of the Spirit to render *available* the grant of a Redeemer, has never been revoked from any; though to some it has been renewed and sealed, and re-sealed, and replenished also with adjuvant collateral blessings. God sees his own gifts, and the humble and frail use made of them, however obscure they be to the heart itself or to the world, through the denseness of internal and external corruption. Much more are they discerned where "the true light shineth."

The paragraph, in the editorial column, from the Christian Remembrancer, appears intended for notice. It avows the opinion, that, with the doctrine of "baptismal regeneration" will stand or fall the *catholic* claim of the Church of England, and various further doctrines, including those connected with the *priesthood.* As to the *catholic* point, it is variously defined; and if it mean *ultimately scriptural*, it will be more perspicuous to call it *simply scriptural*; in which view, it will not be easy to show that the loss of one tenet, altogether second-rate, compared with the Trinity, Atonement, &c., will forfeit the entire scriptural character of any Church. As to the *priestly* point: while a Church has episcopacy she has the priesthood; who perform sacerdotal functions, whether claiming to do so, or not,—else, what becomes of the English eucharist, without the "Oblation"? On this point, too, bears most palpably the admission (far more catholic than some catholicities,) of lay-bpatism. The doctrines of the "fall" and of "justification" are NOT *vitally dependent* on that of baptism; for that would imply that the universal dispensation, to the children of Adam, of mercy through Christ, had been recalled and cancelled, and salvation and striving grace limited to the sacramental covenant; instead of which, the latest revelation informs us, and that for aye, that "the true Light lighteth every man that cometh into the world." And I submit (though of course the Christian Remembrancer thinks otherwise), that the doctrine of a complete covenant regeneration at the font, and (whether clearly or darkly perceived) a moral regeneration denied to no child of Adam, fills up the entire scope of the broad principle of the atonement, and its *needful* benefits, and also of the remedial Church system, that prevents the utter practical deterioration of God's truth, perhaps its annihilation, by human perverseness.

With all deference and love,

Acernus.

To the Editor of the Churchman.

Sir.—In your paper for to-day I find a communication entitled "Ecclesiological," signed "U. U."

You say you "know the author of the communication, and believe him to be incapable of intentionally aiming at any end inconsistent with the good of the Church, &c." I gladly accept this assurance. For my own part, I do not know the author; nor have I any means, beyond his own language, of judging of his intentions.

The whole of the communication is written in a strain of sarcasm, which I suppose to be unprovoked and gratuitous. What ground is there for this; what reason for it, except in the author's own prejudices? He quotes from the Ecclesiologist: "It will be one of the advantages of the N. Y. E. S., that an appeal can be made to them in any case of difference of opinion between an architect and a Church Committee." This extract is made the ground of sneer, which, though altogether impertinent, the author does not trouble himself to justify by any argument, nor even by a denial of the assertion made in the Ecclesiologist. If he cannot understand this assertion in a perfectly inoffensive sense, it must be because he does not know the principles of ordinary *references.* As there must be a voluntary reference, by consent of both parties, before there can be a decision, I do not see what "U. U." means to complain of. Those who do not choose to ask the decision of the Ecclesiological Society, will not ask it. If others choose to ask it, what pre-eminent and despotic authority empowers "U. U." to interfere in the matter? Why does he find fault without any specific and particular allegation of the cause for fault-finding?

"U. U." finds a subject for his derision in the small number of volumes reported, in the beginning of last July, to have been bought for the library of the Society. The Society had then been in existence three months. Not a dollar was any one of its members obliged to pay into the treasury before the first of January, 1849, though some members chose to pay their subscriptions before the time. The volumes purchased were reported, by the Committee, for the information of the Society: so were the few volumes which had been presented. Now where is the occasion for derision in all this? Perhaps "U. U." imagines that no member of the society ever saw any books upon Ecclesiology except those obtained for the library. If so, he is mistaken.

Again, "U. U." discovers something especially ridiculous in the idea of connecting a well built chancel with a ruinous or a temporary nave. To most men this will seem to be a reasonable enough proceeding, where circumstances forbid the erection of the entire church at once in its permanent form. A good beginning is something, at least, toward a good ending.

He tells us, too,—"I know there are some who object to this society; and I have heard it remarked, that two dollars a year contributed to our Western Missions, instead of paying it to this Society for their pamphlet, would build "the Church better than they are building churches." In other words, there is a difference of opinion about the Society; and, if a man chooses to retrench his expenses, or to restrain them, he will have so much the more which he can, if he will, give to Missions. It is plain enough that "U. U." entertains an opinion unfavourable to the Society; but he does not pretend to maintain his opinion by any evidence or argument. Neither does he show any peculiar application of the principle of retrenchment to subscriptions for the Ecclesiologist. What then was the object of his needless remark?

He desires an alteration in an inscription for a church bell, which the Ecclesiologist commends as more appropriate than the inscription merely of the maker's name. The legend quoted, with favour, by the Ecclesiologist is:—

"Laudo Deum verum, plebem voco, congrego clerum:
Defunctos ploro, pestem fugo, festa decoro."

"U. U." recommends, instead of this, the following:—

"Laudo Deum verum, plebem voco, congrego clerum:
Pro defunctos oro, pestem fugo, festa decoro."

Let him prefer, if he must, his own theology, his own figure, and his own syntax and versification. It is most likely that, in all these respects, the subscribers for the Ecclesiologist (of whom "U. U." cannot intend to be one), and most of the readers of that periodical, will be content with the original reading.

It is in vain for "U. U." to attempt to check the study of Ecclesiology or the growth of the Ecclesiological Society, or the influence of their paper. It is in vain to attempt to move members of the society by the exhibition of his naked opinion against them, or by the allegation of other unfavourable opinions. Ecclesiology will be studied as certainly as Astronomy or Navigation. There is as good reason for the establishment of an Ecclesiological Society, as there is for the establishment of Agricultural and Horticultural Societies—and better. Such publications will be made as shall be thought proper by those who are responsible for them: and it seems not unreasonable to expect, that the whole matter shall be treated and discussed with common sense and common civility.

I am, sir,
Your obedient servant,
R. R. C.

Philadelphia, Dec. 9th, 1848.

To the Editor of the Churchman.

MORAL REGENERATION.

Rev. and Dear Sir.—Since *Acernus* is permitted in your columns to call in question what passes now for "Catholic truth," and *Mastix*, in refuting the error of one whom he loves and venerates, contents himself with exposing a consequence, and leaves untouched the dangerous and fatal principle avowed by his adversary, I cannot help adventuring myself, most perilously, I allow, between the fell, incensed points of such mighty opposites. And yet I should not say "incensed," for surely never was a fundamental verity discussed in a temper more amiable.

Acernus, in fact, treats this question as matter for *investigation*, and to investigation belong, unquestionably, the calmness and amenity of the philosophical mind. To him the declarations of scripture, and the statements of Fathers, the language of the baptismal office, and that of the Articles, offer simply a total of facts, from which he has evolved, by the method of *induction*, a theory which, in his view, is true, because it is adequate to explain them. That such is the principle of *Acernus* is too well understood to require proof.

1. Now I would begin by saying at once that the method of induction is *inapplicable to Theology.* What does induction do for us even in matters of natural science? Why it supplies us with a theory that is to be held good till some new fact is discovered which it will not include, or till a new theory is suggested which embraces the old facts under a simpler formula. Now the truths of Theology are, first, revealed, and therefore can never become obsolete; and secondly, they are already the simplest forms possible under which spiritual facts can be included, and therefore they admit of no modification, except in the way of evolution and development. You may unfold a dogma, but you cannot simplify it: and the attempt to do the latter has ever and inevitably generated heresy. I would undertake to prove *two Gods* by the same process by which *Acernus* proves two regenerations: and, in fact, by the same identical process, to wit, of Scriptural induction, Arius thought he had demonstrated the equivalent of such a monstrosity. As for the undoubted faith of the church before his time, that the divinity of the Son was one with that of the Father, he held that it did but manifest (in the language of Acernus) "the involution of the maple leaf-lets."

2. Next, I would observe that the method (which alone in theology is admissible) of deduction, applied to the very facts adduced by *Acernus*, leads irresistably to a result exactly opposite to his. He demonstrates clearly that there is a moral regeneration: I infer that the regeneration of baptism is moral. I admit fully that without a transformation of the affections, and an infusion of habitual righteousness (using the word *habitual* in the scholastic sense) there is no gift of the Spirit. His blessed *first fruits* are not enjoyed. Therefore to transform the affections, and infuse habitual righteousness is the effect of baptism. *If any man be in Christ he is a new creature.* The unconscious babe is the subject of an inward renewal, of a change essentially moral, is purified in the heart where from are the issues of life, or he is not regenerate, not a child of God, nor an inheritor of the kingdom of Heaven. Actual righteousness he cannot indeed have; nor can an adult, except by his own free and conscious co-operation with the indwelling sanctifier, but *habitual* righteousness or that predisposition of the affections and the will to love and obedience of which actual righteousness is the fruit, he can have, and it is a matter of *divine faith* that he has it. To suppose that God can *dwell in a soul* without morally renewing it, is a contradiction in terms and destroys the very idea of a spirit of Holiness.

3. As to those who being unbaptized are called children of God, it is quite sufficient to observe that they are so in an imperfect but real sense, for they "all died in faith, not having *received* the promises, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—But "God has provided some better thing for us, that they without us should not be consummated."

4. And as to the birth again of those who already are regenerate, by the restoration of love and faith, forfeited or obscured, who can doubt that it is a thing most real, and rightly called by such epithets as identify it with that first infusion of divine charity which effaced all sins, and in no wise differing from it except as preservation differs from creation, or the quickening of the dead from the first gift of life!

5. The seed-leaflets of the maple are one germ of one distinctive arboreal life; and like their mysterious involution in the seed, is the unity of adoption and renewal in the divine birth, by which in baptism we are created and planted in Christ Jesus; as, like their after-development in the emerging tree-let, is the manifested distinction in the maturing child of God between the indwelling life by which he is *quickened*, and the inherent life in respect of which he is *quick*, between grace reigning and the reign of grace.

Most affectionately yours,
Fides Formata.

Brooklyn, Dec. 6, 1848.

THE CHURCHMAN.

New-York, Saturday, Dec. 16, 1848.

Especial Prayers during the Cholera, and whilst apprehending it. There was not room in our last number for the prayers recommended by the Bishop of Toronto in his Pastoral Letter.

The following Prayers, suitable as well for public worship as for family and private devotions, are slightly altered from those set forth authoritatively in this Diocess in the year 1832, and which, like the Bishop of Toronto's, were taken from a Form of prayer, &c., "which the late Archbishop of Canterbury, of blessed memory, then appointed to be used in England; and where, it is believed, they were attended with a special blessing. And may we not, in all humility, hope that a like blessing will follow them here if used in a devout frame of mind, with sincere repentance for our sins, and firm resolutions of amendment in heart and life?"

It was directed that the first three were to be said immediately before the General Thanksgiving—the fourth and fifth were Collects for the 4th of July, 1832—the former instead of that for the day, and the other after the Gospel or Sermon, if there was one.*

I.

Most gracious Father and God, who hast promised forgiveness of sins to all those who with hearty repentance and true faith turn to Thee, look down, we beseech Thee, from heaven Thy dwelling place, upon us Thy unworthy servants, who under an aw-

ful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee. Have pity, O Lord, have pity upon us, and *withdraw*† *from us the grievous sickness with which we are visited for our sins.* We confess, with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws: yet, O merciful Father, cast us not away in displeasure, but give us time for consideration and repentance, so that receiving Thy fatherly correction with meekness, and turning from our evil ways, we may be preserved by Thy mighty protection, both in body and soul, through the merits of our only Mediator and Advocate, Jesus Christ. *Amen.*

II.

O Almighty God, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, for which to-morrow it may be too late to seek; that so being strengthened by The good Spirit against the terrors of death, and daily advancing in faith and godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation and by the merits of Jesus Christ our Lord. *Amen.*

III.

O Father of mercies, and God of all comfort, our only help in time of need, look down from heaven, we humbly beseech Thee, behold, visit, and relieve, all who are suffering under the grievous sickness which Thou hast brought upon us, [*and especially Thy sick servants for whom our prayers are desired.*] Look upon them with the eyes of Thy mercy; comfort them with a sense of Thy goodness; preserve them from the temptations of the enemy: give them patience under their affliction; and, in Thy good time, restore them to health, and enable them to lead the residue of their life in Thy fear, and to Thy glory: Or else give them grace so to take Thy visitation, that, after this painful life ended, they may dwell with Thee in life everlasting, through Jesus Christ our Lord. *Amen.*

VI.

O God, who at the prayer of David Thy servant didst stay the hand of the destroying angel, when it was lifted up against Jerusalem, and on the repentance of Nineveh, didst spare that sinful city, vouchsafe, in like manner, to bow down Thine ear to our prayer, and to accept our repentance. Withdraw Thy chastisements from us, O Lord, and whilst Thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please Thee in newness of life, we may by Thee be defended from all evil, for the sake of Thy ever blessed Son Jesus Christ our Lord.—*Amen.*

V.

O God, heavenly Father, we beseech Thee to inspire our hearts with so deep a sense of our own weakness and frailty, and such steadfast trust in Thy providence, that we may neither neglect the means of preservation from impending danger, nor look for success in the use of them, without Thy blessing; but that keeping our bodies in temperance, and our minds in peace, and succouring each other in necessity, we may cast all our care upon Thee, with continual supplication and prayer, that Thy present visitation may turn to our profit, and help us forward in the way of salvation through Jesus Christ our Lord. *Amen.*

* In that year the Cholera was raging on the 4th of July, and the Corporation recommended that the usual celebration of the day be omitted. In consequence of this the Bishop recommended a religious observance, and set forth the form of Prayer which Bishop Hobart had recommended in 1830, when it occurred on Sunday. To this form were added prayers proper for the time of the Cholera.

† In case of the apprehension only of the pestilence, use the following instead of the words in italics—*turn away from us that grievous calamity against which our only security is in Thy compassion.* The third Prayer would then be inappropriate.

Foreign Intelligence.

[From our late English Papers.]

England: *Three Hundredth Anniversaey of the Prayer Book.*—King Edward VI., in the year 1548, issued a commision, consisting of thirteen English divines, with Archbishop Cranmer at their head, for the purpose of preparing a Book of Common Prayer. The commission met at Windsor, in May, 1848, and drew up a Book of Common Prayer, which was approved by Convocation, and finally ratified by an act of Parliament in the January following.

This book, which is substantially the same as our present Common Prayer Book, was enjoined to be used for all Divine offices, from the Feast of Whit-Sunday, 1549. The Bishop of Gibraltar has proposed, in a letter to the Archbishop of Canterbury, that this 300th anniversary shall be specially observed as a day of thanksgiving and jubilee in our churches throughout the whole extent of the British empire, on Whit-Sunday, 1849.

Manchester Cathedral.—The tower of the Manchester Cathedral is so dilapidated and insecure, that orders are said to have been issued that the bells shall be rung no oftener than is absolutely necessary for conducting the ordinary services of the Church. A voluntary subscription will be first resorted to, but should not this be successful, a church rate is talked of, the first involuntary one there has been in Manchester for fifteen years. The mere supposition of such a posibility has roused the Dissenters to violent demonstrations.

University of Oxford.—The Queen has appointed Mr. Henry Halford Vaughan, M. A., of the Inner Temple, Barrister, to be the Regius Professor of Modern History, in the place of the late Dean of Carlisle. He was a Commoner of Christ Church; a first-class man in Literis Humanioribus at Easter term, 1833, Fellow of Oriel, in 1835, and in 1836 he obtained the prize for the English Essay on "The Effects of a National Toste for general and diffusive Reading."

The Surplice Question.—A correspondent of the Patriot states that the Mr. Tucker—a Dissenter—who the other day performed the burial service in a surplice, is the very minister who was appointed to preach at the Town Hall, Ware, where such violent opposition was raised against the late Vicar on account of the use of the surplice. So much for consistency and conscientious scruples.

Training College for Schoolmasters.—Mr. Adderley, M. P., has given land and a donation for the erection of a training college for schoolmasters, at Salsley, near Birmingham, in connexion with the Diocesan Board of Education. It is to be commenced immediately within a short distance of the church about to be erected at the same place, mainly at the cost of, and endowed by, Mr. Adderley. The funds necessary for the building are nearly provided, and the college is to receive a royal charter.

Domestic Intelligence.

New-York.—*Episcopal Services at Troy.*—On Wednesday, the 6th inst., Bishop Whittingham consecrated the Church of the Holy Cross, at Troy, in this diocese. The Clergy, members of the Vestries of the neighboring Churches, and other Churchmen, met at the room of the school supported by the liberality of Mrs. Mary Warren, and thence walked in procession to the Church. On arriving at the door, the prescribed Consecration Service was begun by the Bishop, the Clergy aiding in the responsive and other parts assigned to them. The Instrument of Donation was presented to the Bishop by Stephen E. Warren, Esq., and read by the Rev. John Ireland Tucker, the minister of the Church. The sentence of Consecration was read by the Rev. Benjamin I. Haight, D. D., Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

The act of Consecration having been completed, Rev. R. B. Van Kleeck, Rector of St. Paul's Church, Troy, commenced the Morning Service; the first Lesson was read by the Rev. Samuel L. Southard, Rector of Calvary Church, New York, and the second by the Rev. Richard Cox, Rector of Zion Church, New York.

The Intoning of the Service commenced with the Versides after the Lord's Prayer, according to the use of Westminster Abbey, the Rev. Mr. Tucker officiating. The "Proper Psalms" were chanted antiphonally. The Litany was chanted by the Rev. Messrs. Tucker and Shackleford, the Choir making the responses, accompanied by the organ.

In the Ante-Communion Service, the Rev. Reuben Hubbard, Rector of St. Stephen's Church, Schuylerville, Saratoga Co., read the Epistle, and the Bishop the Gospel.—Bishop Whittingham preached a sermon—the great object of which was to vindicate the practice of consecrating edifices to the worship of Almighty God. It was conceived and written in his own vigorous method, and made an impression to be obliterated only when the solemn occurrences of the day are entirely forgotten. After the Holy Communion had been administered to a large number of devout recipients, in which the Bishop was assisted by Rev. Dr. Haight and Rev. Messrs. Van Kleeck and Tucker, and the services had been concluded with the benediction, the Bishop stepped to the front of the outer Chancel, and in a strain of fervent eloquence congratulated the congregation on the completion of the act of dedication to God of a building every way fit and appropriate for the uses for which it was designed. He said, he knew little more than an outline of the history of the charity which then and there had so happy a consummation; but in that little he saw how one good deed leads to another, in a succession of ever-growing results, and how blessings follow in the train of every instance of holy self-denial. He referred to the fact that, years ago, a mother in Israel, a member of the Warren family, had collected a few little children, once a week, for the purpose of imparting to them instruction in certain useful domestic employments. The design grew upon her hands, until the pupils constituted a large and interesting class. She died in the full expectation of a glorious immortality. Another member of the family continued her good work. At first she caused the beneficiaries to meet under her own roof; but at length, the number having greatly increased, they were associated as a school, and provided with instructers, whose daily business it became to impart to them not only the ordinary rudiments of a good education for girls, but also a practical acquaintance with Vocal Music. Out of the great success with which that school has been blessed, grew the design to erect an edifice to the glory of God, in which the sweet and well-trained voices of those little ones might take an important part in the customary prayers and praise. The result was before the congregation—an edifice of singular beauty, and much cost, free for all who choose to enter within its hallowed doors, erected and endowed by an individual member of the fold of Christ, with a large school of children in constant preparation for the duties of this life and the blessings of heaven, in regular attendance on the *daily* services of the Church, and adding to the beauty and, it may be, efficacy of devotion, by the skillful harmony with which they share the choral parts. In looking at such a brief history of a series of good deeds, who does not discern an incentive to the cultivation, in a like singleness of heart, of the charity which "seeketh not her own"?

Great additional interest and solemnity were imparted to the services by the very admirable and appropriate selection of music, and by the accurate and spirited manner in which it was performed. The chant for the Venite and Proper Psalms, was Lord Mornington's, in E. The Te Deum and Jubilate was Mendelssohn's, in A. The anthem after Sermon, by Naumann; the words from the 122d Psalm. The Kyrie Eleison Trisagion, and Gloria in Excelsis, by Dr. Hodges; the first having been written for the occasion.

The Church of the Holy Cross is early English, and of stone, lined with brick, built in such manner as to leave flues, or spaces, between the brick and stone work, making the walls dry, warm, and substantial. It consists of a Tower, Nave, and Chancel. The Tower and Nave were erected four years ago, the Chancel was recently added. The Tower is connected with the Nave by an arch, against the splay of which, on the north side, stands a Font, of stone. The Nave is 24 by 60 feet in the clear, and 36 feet in height, from the floor. The windows are small, and placed high in the walls, the sills being nearly ten feet from the floor. They are filled with stained glass, from designs given by Mr. Weir, of West Point. The organ stands in an arched recess on the north side, which, with the corresponding arch, or little transept, on the south side, makes the ground-plan, cruciform. The Chancel is 18 by 19 feet, making the length of the Church, in the clear, 92 feet, 8 inches. There are three steps to the Chancel, and three more to the Sacrarium and Altar. There are two double lancet windows on both north and south sides, the walls on the east end being almost entirely covered by a picture, painted and presented to the Church by Mr. Weir. There are open roofs to both Nave and Chancel; that of the former being much plainer than that of the latter. The Sacrarium is paved with encaustic tiles, and the floor of the Presbytery and Choir with marble; the Aisles and Tower being flagged with stone. The Altar, and all the steps of the Chancel, are of white marble. There are three Sedilias, of black walnut, on the south side, with canopies, and a Credence against the opposite wall. There are three stalls on each side of the Presbytery, with desks in front of them, and a Fald-stool in the middle, facing the Altar. The Lecturn stands on the south side, near the chancel-arch, and a small octagonal Pulpit stands partly on the Nave, and against the splay of the north side of the arch. A door, on the north side, between the stalls and arch, opens into the Vestry. There are seats arranged for a double choir on each side of the Nave, next to the Chancel.

On the evening of Wednesday, the Bishop preached, at St. Paul's Church, a most able and impressive discourse, from Isaiah i, 2, and Hebrews xii, 25. His subject was—the increased guilt and danger of Christians, in reference to the sins denounced in ancient Israel; dwelling particularly on inordinate devotion to worldly gains and pleasures. The services were performed by the Rev. Dr. Haight, and the Rev. Mr. Southard, of New York.

On the ensuing morning, (Thursday, 7th,) at the Church of the Holy Cross, the Bishop admitted to the Priesthood the Rev. John Ireland Tucker, minister of the Church, and the Rev. John W. Shackleford, missionary at Cohoes, Albany Co. The Rev. R. B. Fairbairn presented the candidates. The Rev. Samuel Buel, Rector of Christ Church, Poughkeepsie, began the Morning service; the Rev. Joshua Weaver, Rector of Trinity Church, West Troy, and the Rev. A.T. Twing, Rector of Trinity Church, Lansingburgh, reading the Lessons. The Prayers were intoned by the Rev. Mr. Geer. The Bishop preached a sermon most appropriate to the occasion, and highly instructive; and afterwards administered the Holy Communion, assisted by the Rev. Dr. Haight, and Rev. Messrs. Buel and Southard. The music was the same as on the previous day, save that a different chant, one of Aldrich's, was taken for the Venite and the Psalms for the day.

There were at these services, beside the Clergymen already mentioned, the Rev. Philip E. Milledoler, M. D., Rector of Bethesda Church, Saratoga Springs; the Rev. G. Jarvis Geer, Rector of Christ Church, Ballston Spa; and, at the Consecration, the Rev. Edward Lounsbury, Rector of St. John's Church, Troy; and at the Ordination, the Rev. Wm. Payne, Rector of St. George's Church, Schenectady. C.

Clerical Changes.

Rev. M. Mahan has accepted the charge of Grace Church, Van Voorst, N. J.

The Rev. M. M. Wells, having accepted a call to Grace Church, Canton, St. Lawrence co., desires letters and papers for him to be directed accordingly.

Rev. G. B. Gibson, having taken chage of the Church of the Holy Innocents, near West Point; his post office address will be West Point.

The Rev. Robert J. Walker, late Missionary at Rushville, Illinois, has removed into the Diocese of New York. Address, care of Samuel Brown, Esq., 82 Wall street, New York.

Obituary.

Died, at College Point, on the 8th inst., after a short illness, aged 17, John I. Blanchard, son of the late Rev. John G. Blanchard, of St. Ann's Parish, Annapolis, Md.

At last the voice of weeping has been heard in St. Paul's College, for the loss of a pupil. For the first time since its formation, more than twenty years ago, a parent has been summoned to its walls, to watch beside the bed of a dying son. Very seldom has a prayer been read in the Chapel for one dangerously ill—never before a service over the dead. Now that the destroyer has been permitted to enter within the bounds which seemed enclosed against him, it is no slight consolation that it has not been to cut down some rude and thoughtless one, for whom sorrow would be mingled into no grateful recollections. John Blanchard was an excellent boy. In mind and morals, he took rank in the school. Faithful in his duties, faultless in order, gentle and loving in temper, as he was tender in conscience. Of remarkable truthfulness, and honesty of character, he was a favorite alike with his teachers and companions. In the study, in the class, on the play ground, they feel that he is gone, but not without memory and hope to fill the blank in their minds. Dreary would be the lonely walks of his brother over the grounds they were wont to tread as chosen friends. Disconsolate would be the heart of his bereaved mother, did not Christian faith enable them to pierce the veil, and to see "the green pastures and the still waters." where they trust he is at rest, whence they would not bring him back, for the "changes and chances" of a world with which he was so little fitted to contend.

To Correspondents.

"S.," on the West, "J. H. H.," "Catholicus," "Country Parson," and "Contributor," in our next.

We regret that we cannot make room for "B.," whose train of thought is appropriate to the season.

We are obliged to defer "W.," but hope the excellent object [the Nashotah Mission] will not suffer by the delay.

"Christian" is as sharp and pointed as his signature will allow. We are glad to learn from him that the Ecclesiological Society has taken the subject (Congregational Music) in hand, and recommend him to offer his proposed contributions to that Journal.

Died,

At her residence in Howard street, Mrs. Lydia Hopson, aged 74 years.

Her remains were taken to Kent, Connecticut.

Notices.

French Service in Brooklyn.—On Sunday next, 17th inst., the Rev. C. H. Williamson will hold a French service, at 3 o'clock, P. M., in St. Thomas's Episcopal Church, corner of Bridge and Willoughby streets, Brooklyn, and will continue to hold the same every Sunday, D. V.

The French service in New York will be continued as usual, every Lord's Day, at 10½, A. M., 68 Duane street.

New York, December 17, 1848.

☞ The Rev. M. Y. Rooker, assistant minister of St. George's Church, will preach in the Church of the Epiphany, 130 Staunton street, on Sunday evening, December 17.

Services to commence at 7 o'clock.

N B. This church is open for a third service on Sunday evenings through the year, except in the month of August.

New York, December 16, 1848.

FAIR.

The Fair, the proceeds of which are to be applied towards the erection of a plain but suitable edifice for St. Simon's German Episcopal Free Church, will be held at Constitution Hall, 650 Broadway, on the afternoons and evenings of the 21st and 22d inst.

Tickets of admission, which will be free, may be had of Messrs. Stanford & Swords, 139 Broadway, or at the door at the time of the Fair.

Donations will be thankfully received by Mrs. Cook, 276 Houston street; Mrs. Duncan, 166 Twelfth street; Messrs. Stanford & Swords, 139 Broadway; or on the morning of the 21st inst., at Constitution Hall.

New York, December 16, 1848.

EMMANUEL CHURCH,

Corner of Prince and Thompson street,

Rev. Alexander S. Leonard, Rector.

Services at half past 10, A. M.; and 3, P. M.

December 9, 1848—6w

ST. SIMON'S GERMAN FREE CHURCH.

(Houston street, between Pitt and Ridge streets)

Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P. M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848.

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½. A. M., and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.

New York, October 21, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usual hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a Free Church in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.

New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.

Rev. Charles H. Halsey, Rector.

Services on Sundays at 10½, A. M., and 3, P. M., until further notice. November 4, 1848—4t

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings. at 7, P. M. Pews are Free.

New York, October 21, 1848

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 5th inst., the Treasurer has received the following contributions:

From Trinity ch, Princeton, N J, 35; St John's, Brooklyn, L I, 32; Grace ch, Van Voorst, N J, 17 21; St James's ch, Danbury, Ct, 10; St Thomas's ch, Dover, N H, 30; M & A, Pottstown, Pa, 10; St Philip's, Laurel, Md, 5; Trinity ch, Elkton, Md, 7; Ch of the Ascension, Phil, 20; Hannah More Academy, Baltimore, Md, 11; Emmanuel parish, Cumberland, Md, 46 70; Rev Mr Kehler, from his missionary station, Allegany co, Md, 3; Grace ch, Petersburg, Va, additional, 5; St John's, Warehouse parish, Ct, 17; Trinity ch, Portland, Ct, 15 for Wis; Christ ch, Shrewsbury, N J, 15; Trinity ch, Saco, Me, 5; St Stephen's, Middlebury, Vt, 10; Trinity ch, Rutland, Vt, 10; Christ ch, Guilford, Vt, 4; St Luke's, Lanesborough, Mass, 10, St Matthew's, Jersey City, N J, 22 50; St John's, Howard District, Md, 26 37; Patapsco Female Institute, 19; St Paul's, East Chester, N Y, 7 50; E W L, for Domestic missions, 10; Christ ch, Meadville, pa, 7; St Peter's, Berkeley, N J, 6; St Andrew's, Walden, N Y, 5; St John's, Washington city, of which 10 is from the S S Missionary Society, 102; St Stephen's, Portland, Me, 26; St Mark's, Augusta, 25; St Paul's, Brunswick, 13; St John's, Bangor, 16 27; St James's, Milford, 10; Zion ch, Manchester, Ct, 10; St John's, Delphi, Ind. 12; St Paul's, Cincinnati, O, 86 39; from a parishioner, 10; Ladies' Benevolent Soc'y, 14; Christ ch, Newton, N J, 7; Ascension ch, Frankfort, Ky, 37 50; St Paul's, Wellsboro', Pa, half, 4; Christ ch, Cincinnati, O, 61 66; West Chester, Pa, Ch of the Holy Trinity, 27 25; St Paul's, Allegany co, Md, 2; Mt Savage, St George's, 6; St John's, Fayetteville, N C, 127 82; St John's, Bellefonte, Pa, 3 50; do, coll. on Thanksgiving Day, for California, 3 50; St Thomas's, Brandon, Vt, 11; Grace ch, Sandusky city, O, 20; St James's, Marietta, Ga, 11 05; Christ ch, Macon, Ga, of which 20 is for Van Buren, Ark, 71 80; St Matthew's, Wilton, Ct, 6; St Matthew's, Sunbury, Pa, 4; St John's ch, Knoxville, Tenn, 100; St Paul's, Steubenville, O, for Ill, 17; for Wis, 1—18; St Mark's ch, New York, Mrs Elizabeth Fish, half, 10; St Saviour's, Maspeth, L I, 15 50; Christ ch, Pomfret, Ct, 7; Emmanuel ch, Bellows Falls, Vt, 12; St Paul's ch, Bloomsburg, Pa, 5 60; Trinity ch, Newport, R I, 29; Trinity ch, Bristol, Ct, 5; Trinity ch, Newark, N J, 31 38; Gloria Dei ch, Phila, 20; Christ ch, Middletown, Ct, 25; Trinity ch, Parkersburg, Va, 5; Christ ch, Roxbury, Ct, 2; Grace ch, Morgantown, N C, 3; Trinity ch, Covington, Ky, 22; Grace ch, Broad Brook, Ct, 4; St James's, Fairhaven, Ct, 10; All Hallow's parish, Anne Arundel co, Md, 10. Total, $1488 50.

THOMAS N. STANFORD, Treas.,

New York, December 12, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst:

From monthly missionary lecture for November, Charleston, S C, 1 25; an individual of Upper St John's, a friend to missions in general, 100; St John's ch in the Wilderness, N C, 15 90; Sunday school of do, for Greece, 2 90—119 35; from the monthly collection, Christ ch, Cincinnati, for Africa, 2; Leed's Parish, Fauquier co, Va, for Africa and China, 40; Zion ch, St Andrew's parish, Charlestown, Va, for Africa, 61 16; a member of Christ ch, Millwood, for Africa, 7; Christ ch, Alexandria, for Africa, 20—88 16; Christ ch, Sunday school, Macon, Ga, for ed. of boy, Africa, in part, 3 88; from several members of the ch, after sermon by the Rev Mr Hoffman, for Africa, 8; St Paul's ch, Wellsboro, Pa, 4; Mrs Elizabeth Fish, St Mark's, N Y, half, 10. Total, $231 39.

J. SMYTH ROGERS, Treas.

New York, December 12, 1848. No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 5th inst., the following contributions, viz:

From Ch of the Holy Apostles, N Y, rev R S Howland, 18 63; St Paul's ch, Whitehall, rev G N Sleight, 5; "a member of Trinity ch," N Y, per Messrs Stanford & Swords, 5; St Paul's chapel, N Y, per rev Dr Higbee, to add to collection, 3d inst, 5; Bethesda ch, Saratoga Springs, rev P E Milledoler, 4 00; St Paul's chapel, N Y, per Stanford & Swords, to add to collection, 3d inst, 1; Grace ch, Norway, rev Minot M Wells, 1; Trinity ch, Lairfield, rev Minot M Wells, 1; St Paul's ch, Eastchester, rev Henry E Duncan, 7; Zion ch, Butternuts, rev Amos B Beach, 20; "The Misses McLords," enclosed in note to rev Dr Higbee, 10; from a person, by the hands of L, 100. Total amount, 178 13.

C. N. S. ROWLAND, Treasurer,

December 12, 1848. 55 Water-street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst.:

From Trinity ch, New Rochelle, Rev T W Coit, D.D. 10; Christ ch, Hudson, Rev Isaac H Tuttle, 5; Mrs J I Mumford, donation, 3; John Caswell, annual subscriber, 2. Total amount, $20.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, December 12, 1848 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst:

From Christ ch, Hudson, Rev I H Tuttle, 5; John Caswell, annual subscriber, 2. Total, $7.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, December 12, 1848.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 5th of inst., the following contributions, viz:—

From Grace ch, Waterford, rev E F Edwards, 3; Christ ch, N Y, rev C H Halsey, 31 30; Calvary ch, N Y, rev S L Southard, 97 06; St Saviour's ch, Maspeth, rev Wm Walsh, 8 76. Total amount, $140 12.

C N. S. Rowland, Treasurer of the Convention P. E. Church, N. Y.

December 12, 1848. 55 Water street.

Protestant Episcopal Church Missionary Society for Seaman, N. Y.—The Treasurer reports the receipt of the following sums, since date of last report, 13th November, 1848:

From A R McDonald, annual, 2; Mr Sykes, do, 2; J Punnett, do, 2; John Warren, donation, 1; Thomas Warren, do, 1; Adam Norrie, 25; F H Trowbridge, annual, 2; John Acosta, do, 5; P C Cornell, do, 5; J S D, 1; John H Ruckle, do, 2; Miss Meyer, do, 2; Mrs Elizabeth Fish, do, 5; Miss Mary M Neilson, do, 2; a lady, subscriber, 2; a friend, 2; L A Bleecker, annual, 2; rev Dr Robertson, Peekskill, 5; through T C Rotter, collection at the Ch of the Crucifixion, N Y, rev Dr Schroeder, after sermon by rev Dr Higbee, 85 19; Mrs Goery, annual, 2; a lady of St Paul's ch, 10. Total, $165 19.

J. Davenport, Treasurer,

New York, Dec. 11, 1848. No. 10 Platt st.

The subscriber very gratefully acknowledges the receipt of $15, a donation to his poor purse for the suffering and destitute families of sailors. He feels the more thankful for this donation of a friend of seamen at this season, as the daily applications at his door for relief by persons who are real objects of compassion—are much beyond any means at his disposal—from those whose wealth and easy circumstances have been derived from the sailor's dangers and toils.

Donations will be gratefully received by Mr. T. C. Butler, 20 John street, and Messrs. Stanford & Swords, 139 Broadway.

B. C. C. Parker, Minister of the Floating Church of our Saviour for Seamen, East River.

New York, 114 East Broadway, Dec. 5, 1848.

SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $5, from a lady of St. Paul's ch, N Y, through Jos R Swords, for the poor within his mission.—"The poor we always have with us."

N. B. Further donations are requested, and may be sent to Messrs. Stanford & Swords, Broadway, or Thomas C. Butler, John street.

D. V. M. Johnson,

In charge of Floating Church of the Holy Comforter, foot of Dey street.

New York, December 1, 1848.

Advertisements.

ADLER'S New German and English Lexicon.—D. Appleton & Co. will publish this week—

A Dictionary of the German and English Languages, indicating the Accentuation of every German word, containing several hundred German Synonyms, together with a classification and alphabetical list of the irregular vebs, and a Dictionary of German abbreviations. Compiled from the works of Hilpert, Flugel, Grieb, Heyse, and others. In two parts—1. German and English. 2. English and German. By G. J. Adler, A. M., Professor of the German Language in the University of the City of New York. Complete in one elegant volume of near 1600 pages, large 8vo.

In preparing this volume, our principal aim was to offer to the American student of the German a work which would embody all the valuable results of the most recent investigations in German Lexicography. and which might thus become not only a reliable guide for the practical acquisition of that Language, but which would not forsake him in the higher walks of his pursuit, to which its literary and scientific treasures would naturally invite him. The conviction that such a work was a desideratum, and one which claimed immediate attention, was first occasioned by the steadily increasing interest manifested in the study of the German by such among us as covet a higher intellectual culture, as well as those who are ambitious to be abreast with the times in all that concerns the interest of Learning, Science, Art, and Philosophy.

In comparing the different German English Dictionaries, it was found that all of them were deficient in their vocabulary of foreign words, which now act so important a part, not only in scientific works, but also in the best classics in the reviews, journals, newspapers, and even in conversational language of ordinary life. Hence we have endeavored to supply the desired words required in Chemistry, Minerology, Practical, Art, Commerce, Navigation, Rhetoric, Grammar, Mythology, both ancient and modern. The accentuation of the German words first introduced by Hernsius, and not a little improved by Hilpert and his coadjutors, has also been adopted, and will be regarded as a most desirable and invaluable aid to the student. Another, and it is hoped not the least, valuable addition to the volume, are the synonyms, which we have generally given in an abridged, and not unfrequently in a new form, from Hilpert, who was the first that offered to the English student a selection from the rich store of Eberhard, Maas, and Gruber. Nearly all the Dictionaries published in Germany having been prepared with special reference to the German student of the English, and being on that account incomplete in the German English part, it was evidently our vocation to reverse the order for this side of the Atlantic, and to give the utmost possible completeness and perfection to the German part. This was the proper sphere of our labor.—*Extract from the Preface.*

Recently published—New Editions of

Adler's Progressive German Reader, 12mo. $1.

Ollendorff's German Grammar, edited by Adler, sixth edition, $1. December 16—1t

NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and aprproval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone,* and *perfect voicing,* renders the Organ in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl street, New York.

December 16—tf

COLLEGE OF ST. JAMES—Washington County, Maryland.—One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders.

JOHN B. KERFOOT, Rector,

December 16—3t College of St. James, P. O., Md.

EPISCOPAL ACADEMY of Connecticut.—This Institution originated with the good Bishop Seabury, and has now been in existence more than half a century. The Trustees are appointed by the Convention of the Diocess, and the Principal is a Presbyter of the Church.

The Principal and Assistants devote their whole time and attention to the instruction and management of the scholars. Every branch is taught requisite to prepare young men for College, or for the active pursuits of life. The Institution is situated in Cheshire, a delightful and retired village, thirteen miles from New Haven, and twenty-five from Hartford. There are three terms in the year, of fourteen weeks each, the first beginning on the second Thursday in September; the second on the last Thursday in December; and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1 75 to $2 00 per week, exclusive of fuel, lights, and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including every thing except books and stationery. Bills payable one half in advance, and the balance four weeks before the session closes.

Application may be made to the Principal.

S. B. PADDOCK,

Cheshire, December 16, 1848—3t

HOLIDAY BOOKS.

STANFORD & SWORDS, 139 Broadway, have prepared a large variety of Books, many of which are standard Theological Works, expressly designed for Presents, to which they invite the attention of their friends and the Public.

Their stock of Bibles, Church Lessons, and of the Book of Common Prayer, is more varied and extensive than they have ever before been enabled to offer. The antique style of binding introduced by them is of superior beauty and durability, and at the same time moderate in price. Persons desiring these precious volumes as gifts, would do well to call and examine their assortment.

They have also a handsome assortment of Annuals and Illustrated Works, which they will sell at the lowest prices.

CHILDREN'S BOOKS.

Their assortment of Books for the young is as extensive as can be found, and embraces all such as are of a religious and purely moral character—Catalogues gratis.

December 16.

STAINED GLASS for Churches, now at the new rooms of the American Institute, 333 Broadway, up stairs, executed by W. I. & J. Bolton, New Rochelle. December 2—1m

LITTLE CECIL.—Now ready, beautifully printed and embellished—Cecil the Orphan, or the Reward of Virtue, a tale for the young, translated from the French. Edited by the Rev. John W. Brown. Price 75 cents.

This is one of the best books for children ever published.

STANFORD & SWORDS,

December 16. 139 Broadway.

ELEGANT NEW ILLUSTRATED WORKS—Published by D. Appleton & Co., 200 Broadway.

1. The Women of the Bible, delineated in a series of sketches of prominent Females mentioned in Holy Scripture, by clergymen of the United States; illustrated in eighteen characteristic steel engravings; edited by Jonathan M. Wainwright, D.D.; one beautifully printed imperial 8vo. vol., handsomely bound. Price $7, antique morocco, $10; colored plates, $12; do. morocco, $15.

2. The Book of Pearls. a choice garland of prose, poetry, and art, containing 20 finely executed engravings on steel, from drawings by eminent artists; 1 vol. 8vo. richly bound. Price $5.

3. The Sacred Poets of England and America, for three centuries, chronologically arranged, with biographical and critical notices, by Rufus W. Griswold; illustrated with steel engravings; 1 handsome 8vo. vol. Price, $3 50, morocco extra, $6.

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D. A. & Co. have just published gratis, A Holiday Catalogue of their very extensive stock of elegantly bound and illustrated works, adapted for Christmas and New Year Presents. December 16—1t

NEW JUVENILE WORKS.—D. Appleton & Co., publish this week—

1. Friday Christian, or the First-born of Pitcairn's Island, by a "Poor Member of Christ." 1 vol. 16mo., price 50 cts. Heads of chapters—I. The Discovery of the Island; II. The Mutineer's Confession; III. The Open Boat Navigation; IV. Arrest of Mutineers; V. The Happy Colony.

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December 16—1t

JUST PUBLISHED, and for sale at the Church Depository, No. 20 John street, New York.

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. The List of Books of Instruction, &c. &c. published by the S. S. Union, will be found on the 4th page of the first number of The Churchman in each month.

November 18—8t

TO PRINCIPALS of Schools and Young Gentlemen preparing for College, &c.—Mr. McCARTHY respectfully announces that he continues his instruction in Institutes, male and female, as well as to private pupils, either at their own residences, or at his, in the usual branches of Mathematics read in High-Schools and Colleges. References are permitted to Prof. C. W. Hackley, Columbia College; Rev. R. T. Huddart, 22 East Fourteenth street; Rev. Dr. Schroeder, St. Ann's Hall; Rev. Wm. Morris, Rector of Trinity School. Mr. McC's residence is Rainbow Hotel, 27 Beekman street.

December 2—1t$

PUBLISHED BY STANFORD & SWORDS, 130 Broadway, New-York.

THEOLOGICAL.

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THE CHURCH ALMANAC—Just Published, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

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November 11

BOOKS AND STATIONARY.—Huntington & Savage, Booksellers, and Stationers, 216 Pearl-st, N.Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationary, to which they would invite the attention of Booksellers, and Merchants generally.

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December 2—3t

BOARDING School for Boys, at Darien, Fairfield County, Ct., Frederick W. Meeher, Principal.

This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail. Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

References.

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Joseph Corlies, " " "

October 21.

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship,* with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street. and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.

All communications Post paid.

December 2—8t$

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

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The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

ful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee. Have pity, O LORD, have pity upon us, and *withdraw† from us the grievous sickness with which we are visited for our sins.* We confess, with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws: yet, O merciful Father, cast us not away in displeasure, but give us time for consideration and repentance, so that receiving Thy fatherly correction with meekness, and turning from our evil ways, we may be preserved by Thy mighty protection, both in body and soul, through the merits of our only Mediator and Advocate, JESUS CHRIST. *Amen.*

II.

O ALMIGHTY GOD, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, for which to-morrow it may be too late to seek; that so being strengthened by The good SPIRIT against the terrors of death, and daily advancing in faith and godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation and by the merits of JESUS CHRIST our Lord. *Amen.*

III.

O FATHER of mercies, and GOD of all comfort, our only help in time of need, look down from heaven, we humbly beseech Thee, behold, visit, and relieve, all who are suffering under the grievous sickness which Thou hast brought upon us, [*and especially Thy sick servants for whom our prayers are desired.*] Look upon them with the eyes of Thy mercy: comfort them with a sense of Thy goodness; preserve them from the temptations of the enemy: give them patience under their affliction; and, in Thy good time, restore them to health, and enable them to lead the residue of their life in Thy fear, and to Thy glory: Or else give them grace so to take Thy visitation, that, after this painful life ended, they may dwell with Thee in life everlasting, through JESUS CHRIST our Lord. *Amen.*

VI.

O GOD, who at the prayer of David Thy servant didst stay the hand of the destroying angel, when it was lifted up against Jerusalem, and on the repentance of Nineveh, didst spare that sinful city, vouchsafe, in like manner, to bow down Thine ear to our prayer, and to accept our repentance. Withdraw Thy chastisements from us, O LORD, and whilst Thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please Thee in newness of life, we may by Thee be defended from all evil, for the sake of Thy ever blessed SON JESUS CHRIST our Lord.—*Amen.*

V.

O GOD, heavenly Father, we beseech Thee to inspire our hearts with so deep a sense of our own weakness and frailty, and such steadfast trust in Thy providence, that we may neither neglect the means of preservation from impending danger, nor look for success in the use of them, without Thy blessing; but that keeping our bodies in temperance, and our minds in peace, and succouring each other in necessity, we may cast all our care upon Thee, with continual supplication and prayer, that Thy present visitation may turn to our profit, and help us forward in the way of salvation through JESUS CHRIST our Lord. *Amen.*

* In that year the Cholera was raging on the 4th of July, and the Corporation recommended that the usual celebration of the day be omitted. In consequence of this the Bishop recommended a religious observance, and set forth the form of Prayer which Bishop Hobart had recommended in 1830, when it occurred on Sunday. To this form were added prayers proper for the time of the Cholera.

† In case of the apprehension only of the pestilence, use the following instead of the words in italics—*turn away from us that grievous calamity against which our only security is in Thy compassion.* The third Prayer would then be inappropriate.

Foreign Intelligence.

[From our late English Papers.]

ENGLAND: *Three Hundredth Anniversary of the Prayer Book.*—King Edward VI., in the year 1548, issued a commision, consisting of thirteen English divines, with Archbishop Cranmer at their head, for the purpose of preparing a Book of Common Prayer. The commission met at Windsor, in May, 1848, and drew up a Book of Common Prayer, which was approved by Convocation, and finally ratified by an act of Parliament in the January following.

This book, which is substantially the same as our present Common Prayer Book, was enjoined to be used for all Divine offices, from the Feast of Whit-Sunday, 1549. The Bishop of Gibraltar has proposed, in a letter to the Archbishop of Canterbury, that this 300th anniversary shall be specially observed as a day of thanksgiving and jubilee in our churches throughout the whole extent of the British empire, on Whit-Sunday, 1849.

Manchester Cathedral.—The tower of the Manchester Cathedral is so dilapidated and insecure, that orders are said to have been issued that the bells shall be rung no oftener than is absolutely necessary for conducting the ordinary services of the Church. A voluntary subscription will be first resorted to, but should not this be successful, a church rate is talked of, the first involuntary one there has been in Manchester for fifteen years. The mere supposition of such a posibility has roused the Dissenters to violent demonstrations.

University of Oxford.—The Queen has appointed Mr. Henry Halford Vaughan, M. A., of the Inner Temple, Barrister, to be the Regius Professor of Modern History, in the place of the late Dean of Carlisle. He was a Commoner of Christ Church; a first-class man in Literis Humanioribus at Easter term, 1833, Fellow of Oriel, in 1835, and in 1836 he obtained the prize for the English Essay on "The Effects of a National Toste for general and diffusive Reading."

The Surplice Question.—A correspondent of the Patriot states that the Mr. Tucker—a Dissenter—who the other day performed the burial service in a surplice, is the very minister who was appointed to preach at the Town Hall, Ware, where such violent opposition was raised against the late Vicar on account of the use of the surplice. So much for consistency and conscientious scruples.

Training College for Schoolmasters.—Mr. Adderley, M. P., has given land and a donation for the erection of a training college for schoolmasters, at Salsley, near Birmingham, in connexion with the Diocesan Board of Education. It is to be commenced immediately within a short distance of the church about to be erected at the same place, mainly at the cost of, and endowed by, Mr. Adderley. The funds necessary for the building are nearly provided, and the college is to receive a royal charter.

Domestic Intelligence.

NEW-YORK.—*Episcopal Services at Troy.*—On Wednesday, the 6th inst., Bishop Whittingham consecrated the Church of the Holy Cross, at Troy, in this diocess. The Clergy, members of the Vestries of the neighboring Churches, and other Churchmen, met at the room of the school supported by the liberality of Mrs. Mary Warren, and thence walked in procession to the Church. On arriving at the door, the prescribed Consecration Service was begun by the Bishop, the Clergy aiding in the responsive and other parts assigned to them. The Instrument of Donation was presented to the Bishop by Stephen E. Warren, Esq., and read by the Rev. John Ireland Tucker, the minister of the Church. The sentence of Consecration was read by the Rev. Benjamin I. Haight, D. D., Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

The act of Consecration having been completed, Rev. R. B. Van Kleeck, Rector of St. Paul's Church, Troy, commenced the Morning Service; the first Lesson was read by the Rev. Samuel L. Southard, Rector of Calvary Church, New York, and the second by the Rev. Richard Cox, Rector of Zion Church, New York.

The Intoning of the Service commenced with the Versides after the Lord's Prayer, according to the use of Westminster Abbey, the Rev. Mr. Tucker officiating. The "Proper Psalms" were chanted antiphonally. The Litany was chanted by the Rev. Messrs. Tucker and Shackleford, the Choir making the responses, accompanied by the organ.

In the Ante-Communion Service, the Rev. Reuben Hubbard, Rector of St. Stephen's Church, Schuylerville, Saratoga Co., read the Epistle, and the Bishop the Gospel.—Bishop Whittingham preached a sermon—the great object of which was to vindicate the practice of consecrating edifices to the worship of Almighty God. It was conceived and written in his own vigorous method, and made an impression to be obliterated only when the solemn occurrences of the day are entirely forgotten. After the Holy Communion had been administered to a large number of devout recipients, in which the Bishop was assisted by Rev. Dr. Haight and Rev. Messrs. Van Kleeck and Tucker, and the services had been concluded with the benediction, the Bishop stepped to the front of the outer Chancel, and in a strain of fervent eloquence congratulated the congregation on the completion of the act of dedication to God of a building every way fit and appropriate for the uses for which it was designed. He said, he knew little more than an outline of the history of the charity which then and there had so happy a consummation; but in that little he saw how one good deed leads to another, in a succession of ever-growing results, and how blessings follow in the train of every instance of holy self-denial. He referred to the fact that, years ago, a mother in Israel, a member of the Warren family, had collected a few little children, once a week, for the purpose of imparting to them instruction in certain useful domestic employments. The design grew upon her hands, until the pupils constituted a large and interesting class. She died in the full expectation of a glorious immortality. Another member of the family continued her good work. At first she caused the beneficiaries to meet under her own roof; but at length, the number having greatly increased, they were associated as a school, and provided with instructers, whose daily business it became to impart to them not only the ordinary rudiments of a good education for girls, but also a practical acquaintance with Vocal Music. Out of the great success with which that school has been blessed, grew the design to erect an edifice to the glory of God, in which the sweet and well-trained voices of those little ones might take an important part in the customary prayers and praise. The result was before the congregation—an edifice of singular beauty, and much cost, free for all who choose to enter within its hallowed doors, erected and endowed by an individual member of the fold of Christ, with a large school of children in constant preparation for the duties of this life and the blessings of heaven, in regular attendance on the *daily* services of the Church, and adding to the beauty and, it may be, efficacy of devotion, by the skillful harmony with which they share the choral parts. In looking at such a brief history of a series of good deeds, who does not discern an incentive to the cultivation, in a like singleness of heart, of the charity which "seeketh not her own"?

Great additional interest and solemnity were imparted to the services by the very admirable and appropriate selection of music, and by the accurate and spirited manner in which it was performed. The chant for the Venite and Proper Psalms, was Lord Mornington's, in E. The Te Deum and Jubilate was Mendelssohn's, in A. The anthem after Sermon, by Naumann; the words from the 122d Psalm. The Kyrie Eleison Trisagion, and Gloria in Excelsis, by Dr. Hodges; the first having been written for the occasion.

The Church of the Holy Cross is early English, and of stone, lined with brick, built in such manner as to leave flues, or spaces, between the brick and stone work, making the walls dry, warm, and substantial. It consists of a Tower, Nave, and Chancel. The Tower and Nave were erected four years ago, the Chancel was recently added. The Tower is connected with the Nave by an arch, against the splay of which, on the north side, stands a Font, of stone. The Nave is 24 by 60 feet in the clear, and 36 feet in height, from the floor. The windows are small, and placed high in the walls, the sills being nearly ten feet from the floor. They are filled with stained glass, from designs given by Mr. Weir, of West Point. The organ stands in an arched recess on the north side, which, with the corresponding arch, or little transept, on the south side makes the ground-plan, cruciform. The Chancel is 18 by 19 feet, making the length of the Church, in the clear, 92 feet, 8 inches. There are three steps to the Chancel, and three more to the Sacrarium and Altar. There are two double lancet windows on both north and south sides, the walls on the east end being almost entirely covered by a picture, painted and presented to the Church by Mr. Weir. There are open roofs to both Nave and Chancel; that of the former being much plainer than that of the latter. The Sacrarium is paved with encaustic tiles, and the floor of the Presbytery and Choir with marble; the Aisles and Tower being flagged with stone. The Altar, and all the steps of the Chancel, are of white marble. There are three Sedilias, of black walnut, on the south side, with canopies, and a Credence against the opposite wall. There are three stalls on each side of the Presbytery, with desks in front of them, and a Fald-stool in the middle, facing the Altar. The Lecturn stands on the south side, near the chancel-arch, and a small octagonal Pulpit stands partly on the Nave, and against the splay of the north side of the arch. A door, on the north side, between the stalls and arch, opens into the Vestry. There are seats arranged for a double choir on each side of the Nave, next to the Chancel.

On the evening of Wednesday, the Bishop preached, at St. Paul's Church, a most able and impressive discourse, from Isaiah i, 2, and Hebrews xii, 25. His subject was—the increased guilt and danger of Christians, in reference to the sins denounced in ancient Israel; dwelling particularly on inordinate devotion to worldly gains and pleasures. The services were performed by the Rev. Dr. Haight, and the Rev. Mr. Southard, of New York.

On the ensuing morning, (Thursday, 7th,) at the Church of the Holy Cross, the Bishop admitted to the Priesthood the Rev. John Ireland Tucker, minister of the Church, and the Rev. John W. Shackleford, missionary at Cohoes, Albany Co. The Rev. R. B. Fairbairn presented the candidates. The Rev. Samuel Buel, Rector of Christ Church, Poughkeepsie, began the Morning service; the Rev. Joshua Weaver, Rector of Trinity Church, West Troy, and the Rev. A.T. Twing, Rector of Trinity Church, Lansingburgh, reading the Lessons. The Prayers were intoned by the Rev. Mr. Geer. The Bishop preached a sermon most appropriate to the occasion, and highly instructive; and afterwards administered the Holy Communion, assisted by the Rev. Dr. Haight, and Rev. Messrs. Buel and Southard. The music was the same as on the previous day, save that a different chant, one of Aldrich's, was taken for the Venite and the Psalms for the day.

There were at these services, beside the Clergymen already mentioned, the Rev. Philip E. Milledoler, M. D., Rector of Bethesda Church, Saratoga Springs; the Rev. G. Jarvis Geer, Rector of Christ Church, Ballston Spa; and, at the Consecration, the Rev. Edward Lounsbury, Rector of St. John's Church, Troy; and at the Ordination, the Rev. Wm. Payne, Rector of St. George's Church, Schenectady. C.

Clerical Changes.

Rev. M. Mahan has accepted the charge of Grace Church, Van Voorst, N. J.

The Rev. M. M. Wells, having accepted a call to Grace Church, Canton, St. Lawrence co., desires letters and papers for him to be directed accordingly.

Rev. G. B. Gibson, having taken chage of the Church of the Holy Innocents, near West Point; his post office address will be West Point.

The Rev. Robert J. Walker, late Missionary at Rushville, Illinois, has removed into the Diocess of New York. Address, care of Samuel Brown, Esq., 82 Wall street, New York.

Obituary.

Died, at College Point, on the 8th inst., after a short illness, aged 17, JOHN I. BLANCHARD, son of the late Rev. John G Blanchard, of St. Ann's Parish, Annapolis, Md.

At last the voice of weeping has been heard in St. Paul's College, for the loss of a pupil. For the first time since its formation, more than twenty years ago, a parent has been summoned to its walls, to watch beside the bed of a dying son. Very seldom has a prayer been read in the Chapel for one dangerously ill—never before a service over the dead. Now that the destroyer has been permitted to enter within the bounds which seemed enclosed against him, it is no slight consolation that it has not been to cut down some rude and thoughtless one, for whom sorrow would be mingled into no grateful recollections. John Blanchard was an excellent boy. In mind and morals, he took rank in the school. Faithful in his duties, faultless in order, gentle and loving in temper, as he was tender in conscience. Of remarkable truthfulness, and honesty of character, he was a favorite alike with his teachers and companions. In the study, in the class, on the play ground, they feel that he is gone, but not without memory and hope to fill the blank in their minds. Dreary would be the lonely walks of his brother over the grounds they were wont to tread as chosen friends. Disconsolate would be the heart of his bereaved mother, did not Christian faith enable them to pierce the veil, and to see "the green pastures and the still waters," where they trust he is at rest, whence they would not bring him back, for the "changes and chances" of a world with which he was so little fitted to contend.

To Correspondents.

"S.," on the West, "J. H. H.," "Catholicus," "Country Parson," and "Contributor," in our next.

We regret that we cannot make room for "B.," whose train of thought is appropriate to the season.

We are obliged to defer "W.," but hope the excellent object [the Nashotah Mission] will not suffer by the delay.

"Christian" is as sharp and pointed as his signature will allow. We are glad to learn from him that the Ecclesiological Society has taken the subject (Congregational Music) in hand, and recommend him to offer his proposed contributions to that Journal.

Died,

At her residence in Howard street, Mrs. LYDIA HOPSON, aged 74 years.

Her remains were taken to Kent, Connecticut.

Notices.

French Service in Brooklyn.—On Sunday next, 17th inst., the Rev. C. H. Williamson will hold a French service, at 3 o'clock, P. M., in St. Thomas's Episcopal Church, corner of Bridge and Willoughby streets, Brooklyn, and will continue to hold the same every Sunday, D. V.

The French service in New York will be continued as usual, every Lord's Day, at 10½, A. M., 68 Duane street.

New York, December 17, 1848.

☞ The Rev. M. Y. Rooker, assistant minister of St. George's Church, will preach in the Church of the Epiphany, 130 Staunton street, on Sunday evening, December 17. Services to commence at 7 o'clock.

N. B. This church is open for a third service on Sunday evenings through the year, except in the month of August.

New York, December 16, 1848.

FAIR.

The Fair, the proceeds of which are to be applied towards the erection of a plain but suitable edifice for St. Simon's German Episcopal Free Church, will be held at Constitution Hall, 650 Broadway, on the afternoons and evenings of the 21st and 22d inst.

Tickets of admission, which will be free, may be had of Messrs. Stanford & Swords, 139 Broadway, or at the door at the time of the Fair.

Donations will be thankfully received by Mrs. Cook, 276 Houston street; Mrs. Duncan, 166 Twelfth street; Messrs. Stanford & Swords, 139 Broadway, or on the morning of the 21st inst., at Constitution Hall.

New York, December 16, 1848.

EMMANUEL CHURCH,

Corner of Prince and Thompson street.

Rev. ALEXANDER S. LEONARD, Rector.

Services at half past 10, A. M., and 3, P. M.

December 9, 1848—6w

ST. SIMON'S GERMAN FREE CHURCH.

(Houston street, between Pitt and Ridge streets.)

Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P. M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848.

FRENCH CHURCH DU SAINT SAUVEUR.

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½, A. M. and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.

New York, October 21, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usual hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a FREE CHURCH in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.

New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.

Rev. CHARLES H. HALSEY, Rector.

Services on Sundays at 10½, A. M., and 3, P. M., until further notice. November 4, 1848—4t

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7, P. M. Pews are Free.

New York, October 21, 1848

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 5th inst., the Treasurer has received the following contributions:

From Trinity ch, Princeton, N J, 35; St John's, Brooklyn, L I, 32; Grace ch, Van Voorst, N J, 17 21; St James's ch, Danbury, Ct, 10; St Thomas's ch, Dover, N H, 30; M & A, Pottstown, Pa, 10; St Philip's, Laurel, Md, 5; Trinity ch, Elkton, Md, 7; Ch of the Ascension, Phil, 20; Hannah More Academy; Baltimore, Md, 11; Emmanuel parish, Cumberland, Md, 46 70; Rev Mr Kehler, from his missionary station, Allegany co, Md, 3; Grace ch, Petersburg, Va, additional, 5; St John's, Warehouse parish, Ct, 17; Trinity ch, Portland, Ct, 15 for Wis; Christ ch, Shrewsbury, N J, 15; Trinity ch, Saco, Me, 5; St Stephen's, Middlebury, Vt, 10; Trinity ch, Rutland, Vt, 10; Christ ch, Guilford, Vt, 4; St Luke's, Lanesborough, Mass, 10; St Matthew's, Jersey City, N J, 22 50; St John's, Howard District, Md, 26 37; Patapsco Female Institute, 19; St Paul's, East Chester, N Y, 7 50; E W L, for Domestic missions, 10; Christ ch, Meadville, pa, 7; St Peter's, Berkeley, N J, 6; St Andrew's, Walden, N Y, 5; St John's, Washington city, of which 10 is from the S S Missionary Society, 102; St Stephen's, Portland, Me, 26; St Mark's, Augusta, 25; St Paul's, Brunswick, 13; St John's, Bangor, 16 27; St James's, Milford, 10; Zion ch, Manchester, Ct, 10; St John's, Delphi, Ind, 12; St Paul's, Cincinnati, O, 86 39; from a parishioner, 10; Ladies' Benevolent Soc'y, 14; Christ ch, Newton, N J, 7; Ascension ch, Frankfort, Ky, 37 50; St Paul's, Wellsboro', Pa, half, 4; Christ ch, Cincinnati, O, 61 66; West Chester, Pa, Ch of the Holy Trinity, 27 25; St Paul's, Allegany co, Md, 2; Mt Savage, St George's, 6; St John's, Fayetteville, N C, 127 82; St John's, Bellefonte, Pa, 3 50; do, coll. on Thanksgiving Day, for California, 3 50; St Thomas's, Brandon, Vt, 11; Grace ch, Sandusky city, O, 20; St James's, Marietta, Ga, 11 05; Christ ch, Macon, Ga, of which 20 is for Van Buren, Ark, 71 80; St Matthew's, Wilton, Ct, 6; St Matthew's, Sunbury, Pa, 4; St John's ch, Knoxville, Tenn, 100; St Paul's, Steubenville, O, for Ill, 17; for Wis, 1—18; St Mark's ch, New York, Mrs Elizabeth Fish, half, 10; St Saviour's, Maspeth, L I, 15 50; Christ ch, Pomfret, Ct, 7; Emmanuel ch, Bellows Falls, Vt, 12; St Paul's ch, Blooomsburg, Pa, 5 60; Trinity ch, Newport, R I, 29; Trinity ch, Bristol, Ct, 5; Trinity ch, Newark, N J, 31 38; Gloria Dei ch, Phila, 20; Christ ch, Middletown, Ct, 25; Trinity ch, Parkersburg, Va, 5; Christ ch, Roxbury, Ct, 2; Grace ch, Morgantown, N C, 3; Trinity ch, Covington, Ky, 22; Grace ch, Broad Brook, Ct, 4; St James's, Fairhaven, Ct, 10; All Hallow's parish, Anne Arundel co, Md, 10. Total, $1488 50.

THOMAS N. STANFORD, Treas.,

New York, December 12, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst:

From monthly missionary lecture for November, Charleston, S C, 1 25; an individual of Upper St John's, a friend to missions in general, 100; St John's ch in the Wilderness, N C, 15 90; Sunday school of do, for Greece, 2 20—119 35; from the monthly collection, Christ ch, Cincinnati, for Africa, 2; Leed's Parish, Fauquier co, Va, for Africa and China, 40; Zion ch, St Andrew's parish, Charlestown, Va, for Africa, 61 16; a member of Christ ch, Millwood, for Africa, 7; Christ ch, Alexandria, for Africa, 20—88 16; Christ ch, Sunday school, Macon, Ga, for ed. of boy, Africa, in part, 3 88; from several members of the ch, after sermon by the Rev Mr Hoffman, for Africa, 8; St Paul's ch, Wellsboro, Pa, 4; Mrs Elizabeth Fish, St Mark's, N Y, half, 10. Total, $231 39.

J. SMYTH ROGERS, Treas.,

New York, December 12, 1848. No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 5th inst., the following contributions, viz:

From Ch of the Holy Apostles, N Y, rev R S Howland, 18 63; St Paul's ch, Whitehall, rev G N Sleight, 5; "a member of Trinity ch," N Y, per Messrs Stanford & Swords, 5; St Paul's chapel, N Y, per rev Dr Higbee, to add to collection, 3d inst, 5; Bethesda ch, Saratoga Springs, rev P E Milledoler, 4 50; St Paul's chapel, N Y, per Stanford & Swords, to add to collection, 3d inst, 1; Grace ch, Norway, rev Minot M Wells, 1; Trinity ch, Lairfield, rev Minot M Wells, 1; St Paul's ch, Eastchester, rev Henry E Dunhan, 7; Zion ch, Butternuts, rev Amos B Beach, 10; "The Misses McLords," enclosed in note to rev Dr Higbee, 20; from a person, by the hands of L, 100. Total amount, 178 13.

C. N. S. ROWLAND, Treasurer,

December 12, 1848. 55 Water-street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst.:

From Trinity ch, New Rochelle, Rev T W Coit, D.D. 10; Christ ch, Hudson, Rev Isaac H Tuttle, 5; Mrs J I Mumford, donation, 3; John Caswell, annual subscriber, 2. Total amount, $20.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, December 12, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst:

From Christ ch, Hudson, Rev I H Tuttle, 5; John Caswell, annual subscriber, 2. Total, $7.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, December 12, 1848.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 5th of inst., the following contributions, viz:—

From Grace ch, Waterford, rev E F Edwards, 3; Christ ch, N Y, rev C H Halsey, 31 30; Calvary ch, N Y, rev S L Southard, 97 06; St Saviour's ch, Mas. eth, rev Wm Walsh, 8 76. Total amount, $140 12.

C. N. S. ROWLAND, Treasurer

of the Convention P. E. Church, N. Y.

December 12, 1848. 55 Water street.

Protestant Episcopal Church Missionary Society for Seaman, N. Y.—The Treasurer reports the receipt of the following sums, since date of last report, 13th November, 1848:

From A R McDonald, annual, 2; Mr Sykes, do, 2; J Punnett, do, 2; John Warren, donation, 1; Thomas Warren, do, 1; Adam Norrie, 25; F H Trowbridge, annual, 2; John Acosta, do, 5; P C Cornell, do, 5; J S D, 1; John H Ruckle, do, 2; Miss Meyer, do, 2; Mrs Elizabeth Fish, do, 5; Miss Mary M Neilson, do, 2; a lady, subscriber, 2; a friend, 2; L A Bleecker, annual, 2; rev Dr Robertson, Peekskill, 5; through T C Rutter, collection at the Ch of the Crucifixion, N Y, rev Dr Schroeder, after sermon by rev Dr Higbee, 85 19; Mrs Geery, annual, 2; a lady of St Paul's ch, 10. Total, $165 19.

J. DAVENPORT, Treasurer,

New York, Dec. 11, 1848. No. 10 Platt st.

The subscriber very gratefully acknowledges the receipt of $15, a donation to his poor purse for the suffering and destitute families of sailors. He feels the more thankful for this donation of a friend of seamen at this season, as the daily applications at his door for relief by persons who are real objects of compassion—are much beyond any means at his disposal—from those whose wealth and easy circumstances have been derived from the sailor's dangers and toils.

Donations will be gratefully received by Mr. T. C. Butler, 20 John street, and Messrs. Stanford & Swords, 139 Broadway.

B. C. C. PARKER, Minister of the

Floating Church of our Saviour for Seamen, East River.

New York, 114 East Broadway, Dec. 5, 1848.

SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $5, from a lady of St. Paul's ch, N Y, through Jos R Swords, for the poor within his mission.—"The poor we always have with us."

N. B. Further donations are requested, and may be sent to Messrs. Stanford & Swords, Broadway, or Thomas C. Butler, John street.

D. V. M. JOHNSON,

In charge of Floating Church of the

Holy Comforter, foot of Dey street.

New York, December 1, 1848.

Advertisements.

ADLER'S New German and English Lexicon.—D. Appleton & Co. will publish this week—

A Dictionary of the German and English Languages, indicating the Accentuation of every German word, containing several hundred German Synonyms, together with a classification and alphabetical list of the irregular vebs, and a Dictionary of German abbreviations. Compiled from the works of Hilpert, Flugel, Grieb, Heyse, and others. In two parts—1. German and English. 2. English and German. By G. J. Adler, A. M., Professor of the German Language in the University of the City of New York. Complete in one elegant volume of near 1600 pages, large 8vo.

In preparing this volume, our principal aim was to offer to the American student of the German a work which would embody all the valuable results of the most recent investigations in German Lexicography and which might thus become not only a reliable guide for the practical acquisition of that Language, but which would not forsake him in the higher walks of his pursuit, to which its literary and scientific treasures would naturally invite him. The conviction that such a work was a desideratum, and one which claimed immediate attention, was first occasioned by the steadily increasing interest manifested in the sthdy of the German by such among us as covet a higher intellectual culture, as well as those who are ambitious to be abreast with the times in all that concerns the interest of Learning, Science, Art, and Philosophy.

In comparing the different German English Dictionaries, it was found that all of them were deficient in their vocabulary of foreign words, which now act so important a part, not only in scientific works, but also in the best classics in the reviews, journals, newspapers, and even in conversational language of ordinary life. Hence we have endeavored to supply the desired words required in Chemistry, Minerology, Practical, Art, Commerce, Navigation, Rhetoric, Grammar, Mythology, both ancient and modern. The accentuation of the German words first introduced by Hernsius, and not a little improved by Hilpert and his coadjutors, has also been adopted, and will be regarded as a most desirable and invaluable aid to the student. Another, and it is hoped not the least, valuable addition to the volume, are the synonyms, which we have generally given in an abridged, and not unfrequently in a new form, from Hilpert, who was the first that offered to the English student a selection from the rich store of Eberhard, Maas, and Gruber. Nearly all the Dictionaries published in Germany having been prepared with special reference to the German student of the English, and being on that account incomplete in the German English part, it was evidently our vocation to reverse the order for this side of the Atlantic, and to give the utmost possible completeness and perfection to the German part. This was the proper sphere of our labor.—*Extract from the Preface.*

Recently published—New Editions of

Adler's Progressive German Reader, 12mo. $1.

Ollendorff's German Grammar, edited by Adler, sixth edition, $1. December 16—1t

NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and aprproval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone*, and *perfect voicing*, renders the Organ in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl street, New York.

December 16—tf

COLLEGE OF ST. JAMES—Washington County, Maryland.—One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders.

JOHN B. KERFOOT, Rector,

December 16—3t College of St. James. P. O., Md.

EPISCOPAL ACADEMY of Connecticut.—This Institution originated with the good Bishop Seabury, and has now been in existence more than half a century. The Trustees are appointed by the Convention of the Diocess, and the Principal is a Presbyter of the Church.

The Principal and Assistants devote their whole time and attention to the instruction and management of the scholars. Every branch is taught requisite to prepare young men for College, or for the active pursuits of life. The Institution is situated in Cheshire, a delightful and retired village, thirteen miles from New Haven, and twenty-five from Hartford. There are three terms in the year, of fourteen weeks each, the first beginning on the second Thursday in September; the second on the last Thursday in December; and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the Classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families at from $1 75 to $2 00 per week, exclusive of fuel, lights, and washing. The Principal receives into his family such pupils as their parents desire to place more particularly under his charge, at an expense of $50 per term, including every thing except books and stationery. Bills payable one half in advance, and the balance four weeks before the session closes.

Application may be made to the Principal.

S. B. PADDOCK,

Cheshire, December 16, 1848—3t$

HOLIDAY BOOKS.

STANFORD & SWORDS, 139 Broadway, have prepared a large variety of Books, many of which are standard Theological Works, expressly designed for Presents, to which they invite the attention of their friends and the Public.

Their stock of Bibles, Church Lessons, and of the Book of Common Prayer, is more varied and extensive than they have ever before been enabled to offer. The antique style of binding introduced by them is of superior beauty and durability, and at the same time moderate in price. Persons desiring these precious volumes as gifts, would do well to call and examine their assortment.

They have also a handsome assortment of Annuals and Illustrated Works, which they will sell at the lowest prices.

CHILDREN'S BOOKS.

Their assortment of Books for the young is as extensive as can be found, and embraces all such as are of a religious and purely moral character—Catalogues gratis.

December 16.

STAINED GLASS for Churches, now at the new rooms of the American Institute, 333 Broadway, up stairs, executed by W. I. & J. Bolton, New Rochelle. December 2—1m$

LITTLE CECIL.—Now ready, beautifully printed and embellished—Cecil the Orphan, or the Reward of Virtue, a tale for the young, translated from the French. Edited by the Rev. John W. Brown. Price 75 cents.

This is one of the best books for children ever published.

STANFORD & SWORDS,

December 16. 139 Broadway.

ELEGANT NEW ILLUSTRATED WORKS—Published by D. Appleton & Co., 200 Broadway.

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November 18—8t

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December 2—1t$

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November 11

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October 21.

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Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

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The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

Poetry.

From the True Catholic.

HA TIL MA TULIDH.

GLEAMING tints that, in Youth's opening day,
Jewelled th' untrodden way:
Visions of the noon-tide's cool repose
Where yonder streamlet rose:
Voices, tempting with your friendly tone
The trusting wanderer, on:—
Where are ye, that, Life's journey now half done,
On this autumnal heath I stand, uncheered, alone?

"We are where thou sawest us, still;
Early dew-drops on the hill,
Gleam with ever-irised hue;
And from hence, contrasting true,
Sleeps the cool and distant shade
Up yon flower-bespangled glade;
While birds, in melodious art,
Keep tune with each cheerful heart.
Such hearts, child-like, taste and more
The lost pleasance thou mournst o'er:
All the change is in thy will;
We are where thou-sawest us, still."

If so, would that I had lingered there,
Amid that perfumed air,
And sweet scene, and echoing harmony;
Far better so to die,
Ere Life cheats us of the strength of wing
That fain to Heaven would spring;
Or Age, alive but to decaying pow'rs,
Sees for its weary count, a waste of widowed hours!

"We are but God's ministers,
Tending ever Man's first years;
Only Youth's fresh pulses know
When we sing, or breathe, or glow;
Yet Age, too, like bliss may win,
Nursing what grows from within,
Making longest life here, even
But an infancy for Heaven.
—Do this: and thine Autumn heath
Will exhale a vernal breath,
And thy chillier, Wintry moor
Blend with Heaven's warm, starlit floor."

Thus as, one day, my wilful heart repined,
The song came back from scenes long left behind.

Selected Matter.

From the Christian Remembrancer.

DAUBENY ON VOLCANOS.

The mechanical theory, as Dr. Daubeny understands it, is certainly most satisfactory. It is simply, that the earth was originally in a molten state; that as it gradually cooled, the surface became hard, and a crust was thus formed; that this crust contracted, thereby pressing on the internal fluid, and causing it to ooze out at whatever vents it could find, or could make for itself. Every volcano would thus be supposed to have uninterrupted communication with the molten mass that constituted the interior of the globe. The acknowledgment that earthquakes and thermal springs have any connexion with volcanos, is expressing a disbelief in the mechanical theory as thus stated: for no one can suppose that every slight tremor of the earth, or every warm fountain, springs direct from a bottomless mass of burning liquid.

The chemical theory, on the other hand, supposes that volcanic action is the result of a process of internal oxidation, which goes on when the oxygen contained in air or water finds its way from the surface to the unoxydized material of the earth. Without entering into the details of chemistry, this principle is obvious enough; and we can readily attribute all volcanic action to some kind of chemical combustion, as its immediate cause.

Such being the outline of these two theories, the products of volcanic action, we think, prove the latter, from their similarity to known chemical results; yet we differ from Dr. Daubeny in this, that whereas he makes the chemical theory independent of original heat, we see no reason why original heat may not be the *prime mover* of chemical action itself; such action being the only intermediate process between central fire and volcanic action. Dr. Daubeny only *concedes* that the chemical theory is consistent with the belief in a central fire—he denies that it is dependent on it; yet, curious enough, he has no full explanation of his own theory contained in his work, but one which starts, as it were by this concession, from a point in the history of the globe, which the holders of the mechanical theory have made out for him. He offers, in fact, no complete theory from the first, yet builds on the theory of others, and then denies its necessity. We will quote, however, what may be termed his apology for having no theory:—

"I place but little confidence in those systems of cosmogony which profess to explain the various changes which our planet has undergone, from the first moment at which its materials were launched into space, down to the present advanced stage of its existence.

Such pictures of nature have to me rather the aspect of a philosophical romance, than a series of sober deductions from ascertained facts; and, if advanced with any higher pretensions than as one of many possible modes in which certain natural forces may have operated, lay the theorist open to the charge of presumption, and shake the confidence of his readers in his authority on other points."—P. 646.

He then proceeds to state that he does not *shrink* from the test of a theory; and in proof of it he adapts his chemical theory to the early part in the history of the mechanical one.—This is most ably done, and we think forms one consistent theory which the Professor impairs by the implication, in other parts, that the chemical action described has no necessary connexion with the idea of central heat.

This adaptation of one theory to another, which strikes us as being the best explanation of the whole subject, as long as we really look on it as one consecutive idea, is contained in the following extract; which, as being the end and object of the whole work, must neccesarily be rather long:—

"Let us, then, take up the subject at the point which cosmogonists of the opposite school are agreed in picturing to us as the primordial condition of our planet—that in which its constituents, from the high temperature they possessed, were in a nebular condition, prevented only by the never-failing force of gravity from being dissipated through space.

Under such circumstances, all the elements of matter would remain in a state of chemical indifference, and the law of gaseous diffusion would occasion their intimate intermixture without any union resulting.

Let us next suppose a diminution of temperature in the course of ages to arise, which should bring down the volatilizable of these bodies to a state at least of liquidity; and there may be conceived a certain egregation of the elements, such as should cause the heaviest of them to accumulate in a greater degree in proximity to the centre of the mass.

Thus, iron and some of the more ponderous metals might constitute the larger proportion of the internal parts of the earth, the metals of lime and magnesia might occupy a somewhat higger zone, whilst those of the alkalies arranged themselves above; the whole, of course, enveloped in an atmosphere consisting not only of its present constituents, but also of hydrogen and chlorine, incapable as yet, from the still exalted temperature belonging to them, of entering into combinations with the bodies for which they have an affinity.

But let us imagine a further reduction of temperature sufficient to allow these elements to exert their affinities, and it is evident that by the union of hydrogen both with oxygen and chlorine, a sea would at length be created, strongly impregnated with muriatic acid.

Now this water acting upon the metallic constituents of the superficial coats of the earth, would generate the alkalies and earths, as well as give rise to combinations between the same basis and the chlorine present in the muriatic acid which it held in solution.

Hydrogen would of course be disengaged by both these processes, but no ultimate diminution in the amount of the sea need result, because whatever hydrogen was at first liberated would speedily re-combine with oxygen. Thus we should have a zone of salt water interposed between the atmosphere and the solid matter of the globe, whilst the latter would consist of a crust of alkaline and earthy materials enveloping an unoxided nucleus. If we suppose this crust to contain an exces of silica beyond what could combine with the alumina and alkalies present a material like granite might result from the intermixture of felspar and mica with quartz or uncombined silica.

I have now brought the earth down to that condition in which cosmogonists of a different school suppose it to have subsisted, when, through contractions in its cooling crust, inequalities of surface would begin to take place, and the "*waters be divided from the waters*," by the formation of hollows or depressions, into which the seas might subside. This would take place equally according to the view I have formed on the subject, and would give rise to similar consequences.

Thus the contraction would tend to produce cracks, through which sea-water might find its way down to the internal portions of the globe; chemical actions would thus be renewed, and fresh volumes both of steam and of hydrogen disengaged. The latter, however, would no longer be able to find a ready vent upwards, and in consequence would rend and fracture the crust in various directions; or, when in the neighborhood of rocks softened, though not melted, by the internal heat, would swell them out, and form vast hollows or caverns which they would at first distend. The pressure outwards would prevent any more water from finding its way into the interior, and thus for the time put a stop to the action; but no sooner did the heat diminish, than the gases contained in the caverns must contract in volume and become condensed, thus creating a partial vacuum, which would be supplied by water when the communication was with the sea, and by atmospheric air when it was in connexion with the land.

No supposition would seem more natural, though some have made it a ground of objection, than this occurrence of a pressure outwards alternating with one in the contrary direction, according as gaseous matter was generated by the volcanic processes, or condensed by the cooling of the cavities that contained it.

I may fortify these conclusions by the authority of Sir Humphrey Davy, who, in a memoir 'on the Phenomena of Volcanos,' published in the Philosophical Transactions of 1828, remarks, that there is every reason to suppose in Vesuvius the existence of a descending current of air; that the subterranean thunder heard at such distances underneath the mountain is almost a demonstration of the existence of cavities below, filled with aeriform matter; and that the same excavations, which in the active state of the volcano throw out during so great a length of time immense volumes of steam, must, there is every reason to believe, in its quiet state become filled with atmospheric air.

Hence perhaps we may explain a phenomenon that has been noticed during the continuance of an eruption, namely, that of air being heard to rush through the various spiracles of the mountain with a loud, and, as it is represented an almost musical sound.

In this manner then, a communication would be kept up between the interior of the earth and the atmosphere, and both air and water would gradually find their way to greater and greater depths, and in proportion as the crust continued more and more to contract.

At length access would be obtained to that lower zone in which the heavier elements, such as calcium, magnesium, iron, manganese, remained unoxidized, and new products would consequently be formed, which becoming melted along with the more superficial granite, would give rise to combinations of silex with lime, magnesia, and the other oxides, and in consequence to the substitution of labradorite for orthoclase, and of augite for quartz. Hence volcanic products, such as greenstones, basalts, or trachytes, would take the place of those granitic ones, which had been the first results of the action of oxygen upon the solid constituents of the globe.'—Pp. 647—649.

Exercising common sense, and bringing analogy to bear, may not an ordinary reader be allowed to associate these two theories together, so that his faith in the one depends on his faith in the other? Every discovery in science seems to point to a time when this earth was fluid from its excessive heat; and to come to any other conclusion involves the philosopher in unintelligible explanations. Internal heat, therefore, being supposed, are we to imagine that the whole surface of the earth has been convulsed by heat, that external heat not being connected with the internal? Is this the philosophy which analogy teaches us—to forget the fountain-head of power, in the more immediate presence of its agent? We may talk of chemical combustions, but do they represent final causes? There must be latent dormant fire within the material of the globe, in order to burst out on accidental contact; and nothing seems more likely to have left this dormant property, which we call chemical action, in the hidden substance of the earth's crust, than the retreating heat, at depths inaccessible to the process of cooling, with which we are chiefly acquainted.

Taking central heat as the prime mover, it is impossible to suppose, as we have already said, that it is the immediate agent in the present state of the world; for these volcanic phenomena must surely be on a much larger scale than we experience. A crack in the surface of the earth might then bury whole countries in the molten mass; indeed, we cannot imagine such a cause producing such comparatively light results as we see at present. But the strata of the earth as exposed by geologists, would seem to imply that such was at one time exercised.—Here there is an additional argument for the crust having been first but very thin, and having from the process of cooling become afterwards much thicker. The lower we go in geological strata, and, consequently, the further back we go in the history of the earth, the more violent are the convulsions, and the more frequent are the ebullitions of internal fluid which hardened down into trap rocks. May we not, then, imagine a time when the purely mechanical theory was in action; that is, when the crust of the earth was so thin that it did not give way from contraction? and may we not trace a *gradual* change from this time to the more indirect exercise of central heat in the dormant fire of chemical action?

Holding, then, the chemical theory, we yet consider it an important point not to give up the central heat of the earth as the *prime mover*. This enlarges the whole subject, makes it more intelligible, and opens out to us the consideration of other intermediate agents which may have their origin in fire, and may also be connected with chemical action. A theory of volcanos is surely imperfect in these days, without leaving some room for the supposition that electricity and galvanism are agents in it. If we know a mysterious power to exist in the many different shapes which electricity assumes—from the northern lights, the thunder of the clouds, to the never-ending still small voice of the magnetic needle, which is probably in some way connected with galvanic influence—is it not natural to prefer a theory of volcanic action which admits of this being considered? Chemical action is believed by many to be connected with galvanism; but, however this may be, is it not probable that all these powers have their origin in fire? The only notice of electricity taken by Dr. Daubeny is in the following, and we cannot think he gives this mighty influence its due position, or that he sufficiently appreciates the value of analogy:—

"The arguments that have been from time to time adduced in favor of the electrical theory are vague and inconclusive: they are drawn from some fanciful analogy between the noise and shock accompanying lightning, and those which are experienced during an earthquake; from the extreme rapidity with which that motion is propagated; from the electrical state of the air before and after an earthquake; and from the sulphureous smell sometimes perceived, which is thought to resemble that produced by the electrical shock.

Electrical phenomena, indeed, are common during the continuance of volcanic eruptions, produced in all probability by the evolution of large quantities of steam and other elastic fluids, the decomposition and subsequent regeneration of water and other processes that accompany these grand operations of nature."—Pp. 533, 534.

May not fire, then, be the prime mover of all these forces? And chemical action, electricity, galvanism, and many other active powers, the numerous offspring of their common parent, fire, which might be thus looked on as the vital principle of matter—the very soul of this earth? "As for the earth," Job says, "out of it cometh bread, and under it is turned up as it were fire." There is a vestige of a true idea in the worship of fire. It seems to have been our origin, for every rock of the earth bears its stamp, and we are told it will be the end of time, and the preparation for eternity. Everything excellent in the spiritual world, every high gift of intellectual energy, and every strong power of the natural world, is associated, more or less distinctly, with the idea of fire. A thousand instances will at once occur, which it would be rash, or even presumptuous, to write down, but which point out, to our secret conviction, that among the mighty instruments of Providence, fire, in its direct or indirect signification, occupies no small, and no confined position. Is it not almost a forewarning, that as the latter days would seem to be putting forward some of their appointed signs, the study of that earth in which we live, and which is to be passed through the fire, should first have risen up into a science?—The discoveries of geology, if some have accused them of want of consistency with the scriptural account of the beginning of the world, can claim a most solemn uniformity of detail with the glimpses which are given us of its end. We find traces of former periods that are most exact types of what we believe will be hereafter. Compare, for instance, the convulsions of the more early geological periods with Isaiah's announcement of the end of the world.* "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

We will not, however, dwell longer on what are but suggestive ideas, but now conclude with expressing a hope that the study of science will be more generally seen to bear on the development of sacred Truth, than has hitherto been the case. The Church has lost much influence in its day, by too obstinate a refusal to admit the conclusions of scientific pursuits. Every thing which springs as fruit from the working of the human mind merits an examination, which should purge it of its corruptions, and should add its truth to the many human instruments of good which can be made serviceable for the cause of heaven. English philosophers have set the example of a better spirit than those of other nations; for it cannot be denied that scientific speculations have often led to almost unmixed evil. Let our Church, then, exhibit a willingness to accept truth, however brought before it, and to make those discoveries, which are of so much service to the worldly condition of man give back their share as offerings, of the best gifts which we possess, on the altar of man's eternal interest.

* Isaiah xxiv. 19, 20.

From The Scottish Magazine.

ON THE BAPTISM OF THE APOSTLES.

Considering the doctrine of baptismal regeneration held by the Church, we need only quote the text, "Except a man be born of water and of the Holy Ghost, he cannot enter the kingdom of God" (John iii. 5), in order to prove, either that the Apostles must have been baptized, or that an exception to the rule laid down by our Saviour must have been made in their behalf.

It is improbable that an exception to the general rule would be made in their favor:

1. Because no reason can be assigned why such an exception should be made.

2. Because our Saviour, though coming to abrogate the Mosaic law, performed all its requirements so long as it remained in force, and it is highly improbable that he would permit his disciples to evade any of those injunctions which, in the new covenant, he had laid upon the rest of his Church.

3. Because the immaculate Jesus received this rite at the hand of the Baptist.

4. Because St. Paul, the most zealous and active of the Apostles, was baptised, and in baptism washed away his sins. (Acts xxii. 16.)

Concluding, then, that the Apostles were baptised, we shall next inquire,—By whom was it administered? It must either have been by the Baptist, by each other, or by their Lord.

On the one hand, the baptism of John was much inferior to that of Christ; and it seems unlikely that the Apostles should baptize each other; while, on the other hand, there seems no one by whom the rite could be more appropriately administered than by Christ himself.

We shall now examine the question,—Is the baptism of the Apostles recorded in the Gospel?

The incident of Jesus washing his disciples' feet (John xiii.), is generally regarded as his inculcating lowliness of mind on his followers, by himself performing a servile office. But when we note the solemn remarks (verses 1—3) with which the Apostle prefaces his narrative, and the minuteness with which he describes the ceremony, we cannot but be impressed with the conviction, that more is intended to be taught by it than a mere lesson of humility.—A lesson of humility it certainly was, and as such St. Peter regarded it, when he said with surprise, "Lord! dost thou wash my feet?"—But the answer of Jesus, "What I do thou knowest not now, but thou shalt know hereafter," proves that St. Peter's opinion of his action was much below the reality, and that he was wrong in supposing it to be merely an act of condescension, or example of humility.—When Peter, still unsatisfied, protested, "Thou shalt neverwash my feet," Jesus answered, "If I wash thee not thou hast no part with me."

Compare with this expression our Lord's words when he is confessedly speaking of baptism,—"Except a man be born of water and the Holy Spirit, he cannot enter into the kingdom of God" (John iii. 5); or St. Paul's, "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus iii. 5); and again, "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water through the word" (Eph. v. 26).

It may be objected, that in this case the Apostles, though born of water, were not at the same time born of the Holy Ghost; though washed with the laver of water, they received not the gift of the Spirit; but this objection is satisfactorily answered in the words of the Apostle, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Even the pledge which was given at the institution of the last Supper, was not fulfilled till the day of Pentecost.

It being true that those whom our Lord washed not had no part with him, it must be equally true that those whom he washed *had* a part with him, that by this washing they were associated with him; or, in the words of the Catechism, "made members of Christ, children of God, and inheritors of the kingdom of heaven." Here, then, we find the same effects attributed by our Lord to this washing, which are, in other parts of Scripture, ascribed to baptism.

Peter, now made aware of the importance of the washing, made the following request;—"Lord, not my feet only, but also my hands and my head." Jesus answered, "He that is washed, needeth not save to wash his feet, but is clean every whit." This observation, taken in a literal sense, is obviously false. The only washing of which we can conceive it to be true, is baptism. If it be admitted, that in this rite it is a matter of indifference what part of the body is immersed or sprinkled, then the force of the observation is at once discernible. It were the same as if our Saviour had said, "He whom I wash is purified, and this purification depends not upon what part of the body is washed but is equally efficacious, whether applied to the hands, head, or feet.

That our Lord alluded to a purification of the soul, is apparent from what follows,—"Ye are clean, but not all;" for he knew who should betray him, therefore he said, "Ye are not all clean."

But it may asked, If Judas was washed, how did it happen that *he* was not pnrified? An answer is given by St. Paul,—"So, then, there is no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. viii. I). Judas, who was a thief and had the bag, certainly walked after the flesh.

We have thus attempted to show that there is more taught in the incident of Christ's washing the Apostles' feet than a mere lesson of humility. We have also endeavored to establish an analogy between the effects of this washing, as described by our Lord, and the effects of baptism as pourtrayed in other parts of the New Testament; an analogy which, if real, *cannot* be the effect of chance. We have also shown it to be highly probable, that the Apostles were baptized by our Lord; hence we conclude, that Christ, when he washed his disciples' feet, then baptized them. Being himself the Omnipotent Jehovah, he did it in his own name, and by his own authority, the Holy Ghost not being then given, because that Jesus was not yet glorified.

From The Scottish Magazine.

ON AN AMPHIBOLIA IN THE BAPTISMAL OFFICE.

Dear Mr. Editor,—I avail myself of your columns for the indication of a slight propriety in the reading of the first Collect in the Baptismal Office.

That Collect commences thus: "Almighty God, who of Thy great mercy didst save Noah and his family from perishing by water." Now, if I do not mistake, this clause is generally read and understood as if the words "by water" were united not to "save" but to "perishing"; as if, in short, the prayer ran thus: "Who didst save Noah and his family *from being drowned*." Yet the whole strain of the Collect concurs with 1 Pet. iii. 20,* to demonstrate that this impression is erroneous. Not the *destructive* agency of water (submerging the ante-diluvians), but its *conservative* (sustaining the ark) is the thing intended; so that the clause ought to be read as if the words stood thus: "Who didst *save by water* Noah and his family in the ark from perishing."

I should not have ventured to point out what seems so very self-evident, had I not ascertained that several of my clerical brethren have, like myself, long taken up with the wrong reading and reference.—I am, dear Mr. Editor, with much esteem, your faithful Servant,

Feb. 7, 1848. PRESBYTER.

* "Wherein few, that is, eight souls were *saved by water*."

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